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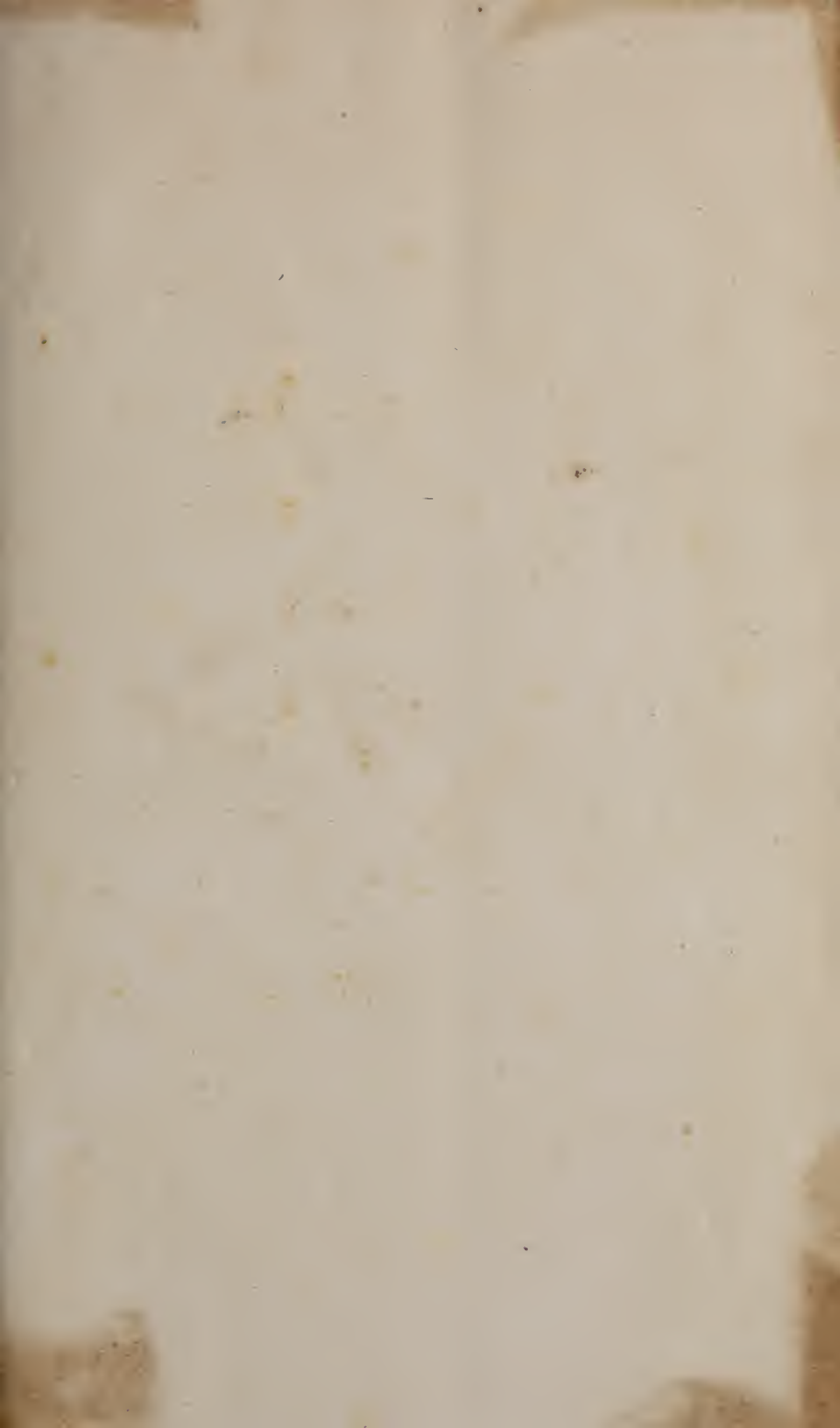
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THOUGHTS ON PIETY,

SUGGESTED BY THE LIFE OF COTTON MATHER.

COTTON MATHER, though his name is so intimately associated, from his *Magnalia*, with the history of our origin, belonged to a period somewhat later. The spirit of the Puritans, however, lived in him. We find him kind, tender and affectionate; ever ready to all the offices of friendship. He was mild in greatness; condescending in dignity; humble in learning; holy in loveliness, and gentle in decision. He loved duty, *because* it was duty; and loathed sin, because it was displeasing to God. In zeal for the honor of Christ, perhaps, no man has ever gone beyond him. Ever forming new plans, and putting forth new efforts to promote this end, it seemed to be his very life. He almost literally obeyed the apostle's command—"Pray without ceasing." In the house and by the way, when he lay down and when he arose, this was still the feast of his spirit. Every scene in nature, and every object, with which he met, was improved as presenting a fresh theme of supplication or praise. He seemed to breathe in an atmosphere of holiness, like Moses, on the mount of God, or the high priest, in the holiest of holies. God was in all his thoughts. Heaven became the sweet retreat, to which his weary soul continually resorted; and amid the glories about the throne, his bosom always found congenial pleasures.

Such holiness, in our days, seems scarcely to belong to earth. We have buried ourselves so deeply among the rubbish of the world, that communion with God is comparatively an uncommon business,—and an eminently holy man is almost as strange a sight among us, as an angel from heaven. In the remaining pages of this article, it may be useful to consider briefly the obstacles, the means, the duty and the results of fervent piety.

I. *The obstacles to fervent piety.* The prime obstacle, of course, is "an unwilling heart. It is surprizing to see how easily resistances may be overcome, and impediments taken out of the way, when the inclinations are once drawn to duty. So true is this, that we may perhaps say, every man might be eminently religious, if he were willing to be so. The deceitful heart can be bound. Satan can be deprived of his rule, and the prevailing government of sin can be destroyed. It has been said, "every Christian has as much religion as he wishes to have." Every Christian might be like Enoch, who walked with God; like Job, perfect and upright in his generation; like Paul, always advancing to perfection. And as soon as the heart can be persuaded, a company of holy ones will arise, who shall make this sinful world an image of heaven.

While we remain upon earth, we must unavoidably maintain connexion with the things of earth. We are thrown open to all the deadening influence of

worldly concerns. We have our own persons, or our families, for whose sustenance we must provide. We have ten thousand plans of supposed usefulness, or of aggrandizement, which we must mature and execute. And then, there are all the unholy rivalries, from whose influence we cannot escape. We must maintain a respectable fortune, an unspotted character, and a fair reputation among those who envy, as well as among those who love us. We must take our share in the affairs of civil government, and in promoting the harmony and union of the commonwealth. We must hear, and perhaps sometimes engage in the political bickerings of the times; listen to a thousand violent demagogues; and be pained by hearing our own virtues or the virtues of our dearest friends, called in question.

The very character of our republic is adapted to draw off our minds from the great work of this life—preparation for the holiness of another. Parties have sprung up, numerous as the tributary streams of our great western rivers. A spirit of bitter political sectarianism pervades the whole mass of the community. In government, as well as in religion, there are the conflicting claims of Paul, and Apollos, and Cephas. Every quadrennial, nay every annual election calls forth an abundance of party-malice and unchristian zeal, and summons into exercise the voluble tongues of speech-makers, and the equally voluble pens of administration or anti-administration hirelings. Talent is developed worthy of a better cause; and an enthusiasm, which, if expended in the advancement of piety, might work a more wonderful transformation in the world, than was ever produced in it since the creation. The vast alembic, which contains our country's fortunes, is in such violent action, that every patriotic eye must be drawn to its results. The apocalyptic voice is heard to echo from it, often and loudly—"Come and see." And while, in our anxiety for good government and safe rights, we obey the dictates of curiosity and the summonings of that voice, we are liable to forget, that the immortal soul has far dearer interests to be regarded, and the kingdom of Christ within us, a claim, in comparison with which the claims of earthly kingdoms are vanity.

Other nations, too, call forth our sympathies, and draw off our minds from the concerns of a future world. America was not the teacher of party-strife, but the scholar; and beyond the ocean is the grand school-house, where we learned our unchristian lessons. Hence our minds turn by an involuntary impulse to Europe and Asia. We learn how the elements of society are moved; and we must needs hear the progress of their motions. The materials of those unwieldy governments seem to be thrown together into a grand revolutionary cauldron; and we are curious to know what will be the result of their ebullitions and combinations. Wars and rumors of wars upon a foreign shore are among the whispered tidings that salute us. We are told of infuriated mobs and an oppressed populace—of trembling thrones and disloyal subjects—of tottering religious establishments, broken crosiers, torn surplices and incipient rebellions. Projected wars and gathering armies, parliamentary reforms and regal taxations come on every breeze, to waken up an interest in our bosoms. They come each to tell his own tale; and when their histories are all united, we feel like Job, after the successive messengers had announced their various tidings—wholly swallowed up in the concerns of mankind. What will the end of these things be? How can they be made subservient to the general good? And what new turn will be taken to suffice the restless nations? Employed in such questions, and absorbed in such praiseworthy, though sometimes injudicious sympathies, we find the flame on our altars of piety has grown dim, and the light in our temple is well nigh extinguished.

The religious movements of the present day contribute to draw us away from the cultivation of fervent piety. However strange this may seem, it is nevertheless true. There is certainly a religious dissipation, which has embraced with chilling arms many a heart, once glowing with heavenly zeal. This dissipation is every year increasing; and the means for its support and maintenance are constantly multiplied. So that our very efforts to do good need to be carefully watched, lest they bring evil in their train. We hear the tale of

heathen misery, and we pity its poor victim. We hear again of the successes of the gospel. While our kindling imaginations paint the glories of the latter day, and we see, as in prophetic vision, all nations the willing and joyful subjects of Immanuel, our minds are wholly occupied with the picture of our own creation. There is something so godlike in the efforts of our modern apostles, as they go and teach all nations, that we must admire. There is something so delightful in the prospect of multitudes, going up to the house of God in heathen lands, and, like us, keeping holy day, that we should be almost heathens ourselves, if it did not overwhelm us with delight. We sit, together in spirit with twenty five thousand redeemed pagans, every month, about the table of our common Lord. We lift up our hallelujahs with the multitudes of Israel. We exert our efforts, in concert with all that love our Lord Jesus Christ, in promoting one common result—the extension of his kingdom throughout the world. Our bosoms kindle with a holy enthusiasm. We admire that common bond of Christianity, that unites us together. We rejoice in the bow of promise on the receding clouds of paganism, that seems to intimate, the clouds will no more return. And while our thoughts are thus absorbed, we forget the paramount importance of cultivating our own hearts, and preparing each for himself, to render up his solemn account at that judgment-seat, before which we must all appear.

Among the characteristics of the present age, which contribute to obstruct the growth of piety, is the fertility of the press. In former times, there were quite too few religious books and periodicals: now there is a superabundance. The first religious paper, of which we have any account, was the "Christian History," published in Boston, by Thomas Prince, about the time of the revivals in 1740—3. A similar publication was issued at the same time, with the same title, in Glasgow. But after two years, these papers were done away. The number of religious books was rarely augmented. Family and personal edification was promoted, by the study of the Bible and catechism, a volume or two of sermons, and some spiritual treatise, like the "Saints' Rest," or "Pilgrim's Progress." But oh for the hearty piety of those days! Then the spirit of the Bible was studied, and not merely the letter. Then the doubting Christian applied to the immediate word of God for knowledge, the tried Christian for succour, the afflicted Christian for consolation, and the mourning Christian for joy. Destitute of all our helps and aids, the saints then went to the fountain and drew water for themselves, instead of begging it at second hand. They gazed directly on the glory of God, like the soaring eagle on the sun; and they partook of that glory. Then there were bold, energetic, lion-hearted Christians—men who *knew* in whom they had believed; and who did not require constant encouragement to keep them from utter despondency. Then there were men, whose faith rested on a basis, the strength of which they had tested for themselves, and whose bosoms glowed with full assurance of hope. They were manly combatants against the warriors of this world, and good soldiers in the cause of Christ.

But now the state of things is different. The Bible is laid aside, while the commentary takes its place. The fountain of history, on which rest all our hopes for eternity—the gospel of the Son of God—is forgotten; while we read multitudes of treatises on divinity. We seek this book and the other—able speculations, no doubt, and full of valuable philosophy—but Christ is not there. We read religious periodicals, newspapers and magazines—and still the vitiated taste of our reading nation cries out—"Give, give;" but we suffer our Bibles to lie unread; our spiritual classics are covered with dust; and oh! how seldom can our secret chambers testify that we have there held communion with God, and been fervent petitioners at the throne of grace. The student, and too often, the minister, spends his leisure hours in secular reading; and then, when his hour of devotion arrives, he takes up some religious book, and doles away that holy hour without a moment's deep, heavenly enjoyment. The man of business, the merchant or mechanic, is ready to say—"This is a reading age and to keep up with the progress of knowledge, I must spend all the time I can

get in general reading." Thus passes his Sabbath—those sacred hours, which God calls his own. Thus hastes on his life—and he is always a feeble Christian. Piety droops, and devotion is almost a thing unknown.

Let us not be misunderstood, and charged with an aversion to the progress of education. We would have all classes of the community thoroughly educated: and, as far as possible, completely versed in all the politics and science of our age. We would have books on education vastly multiplied, and read too, by ministers and people. We would have our periodical press, in all its branches, supported, and well supported. Let there be ten periodicals, where there is now but one; and a thousand opportunities of education, where there are now but ten. If we forget the interests of learning, let our right hand forget her cunning; and let our tongue cleave to the roof of our mouth, if we ever speak against that science, in whose cradle we were rocked. We only mean that the way in which the educational opportunities of our own day have been used has contributed to repudiate religion from the hallowed shrine of science, and to throw a dreadful chill upon our religion.

Another obstacle to fervent piety is the multitude of meetings, which we attend. The means of grace are to be valued, not abused. And if there be individuals, who cannot be taught to think for themselves, we may establish meetings every evening, where others shall think for them. But such is the natural disinclination of many minds to systematic, protracted exertion, designed to promote their benefit and improvement, that, under the present system, they never will advance a step. The question with the great body of our religious lower-classes every evening is—"what meeting shall we attend to-night?"—not, "how shall I be free from company, that I may go alone, and hold communion with my God." They go from service to service, and from prayer-meeting to prayer-meeting, as careless as the post-man rides from one station to another; and as little concerned to get permanent spiritual advantage from the sermons and prayers they hear, as he is from the mail-bags which he carries. The undisciplined mind loves ease; and while others will entertain it, why should it task its powers? Those faculties have so long been dormant, that it will cost an unpleasant effort to arouse them: and they will remain dormant, till necessity is laid upon them. The spirit is not willing; and when urged to duty, it urges, as an excuse, that "the flesh is weak." Christians of such a stamp are complete idiots in the church—children all their days—always taking in nourishment, but never using it for the advantage of others. Or rather, like those diseased children, whose immense quantities of food do not even improve their own growth. Their disordered powers of digestion prevent them from appropriating their food to supply the constant wants of the frame; and they pine and droop, in the midst of plenty.

II. *The means of fervent piety.* The obstacles treated above have been, for these many years, gradually undermining our piety, and resisting our growth in holiness. Let now the whole process be reversed; and we may hope religion will again reign supreme in our hearts. We must go again to that neglected Bible. Our spirits must learn to glow with David's, when we read the prophetic, the penitential and the commemorative psalms. Our lips must respond the emotions of overflowing hearts, touched like Isaiah's with a hallowed coal from the altar of heaven. We must become accustomed to the glorious views the evangelical prophet teaches us to entertain, and look steadily on the rising magnificence of the church of Christ. And above all, our piety is to become ardent, we must be more familiar with the holy gospels and the epistles. There Jesus is exhibited, who died for us. Those books contain the whole rule of our lives—the example we are to follow—the consolations we are to look for—and the charter of our mansion in heaven. There shine all the glories of the cross of Christ. The burning visions of all former ages are there realized. The splendors of the gospel dispensation there take their rise. The beauties of the New-Jerusalem are there described. We find there the story of all that our Saviour did for our redemption, and to give us an example that we should walk in his steps. There we have the record of the labors of his

apostles, and of the early spread of Immanuel's kingdom. Paul writes often with the holy eloquence, the angelic fire, the noble sublimity of the third heavens. With a pen guided by inspiration, he makes known the glories yet to be revealed. And while we listen to his appeals, if our hearts are not dead, we shall be moved. If our feelings can be kindled, they will be kindled there. But if the word of God is insufficient to lead us to fervency in religion, how can we imagine ourselves followers of the Lamb.

Another means of fervent piety is a return to our spiritual classics—Baxter, and Doddridge, and Owen, and men of like energy. Their writings seem almost inspired. There is a character about them, which scarce ever appears in the books of modern days. Men now address us, as if they were of ourselves. Baxter, and his kindred spirits, seem in a manner like beings from another sphere—like angels from heaven, talking to us of duty and glory. A kind of spell always comes over us, when we read their books—it is the spell of their piety. Their mantle seems thrown about us. Our connexion with the surrounding world seems cut off; and we feel ourselves in communion with glorified ones. If, then, we would become ardently pious, let us yield ourselves up to that blessed communion. Let us suffer our spirits to be bound in that holy spell; and we shall soon find a permanent change wrought in our characters.

We must watch, too, our own minds, and see what leads us to the most devotional frames. This will depend upon our various mental conformations. One reads a paragraph in the "Saints Rest;" and his soul glows within him. Another is best excited by the biography, or the journal of some holy man, as Payson, or Edwards, or Brainard. A third reads or sings a few verses of a hymn; and while his spirit holds communion with the spirit of the poet, and his voice rises in melody, he feels himself almost transported to the very heavens, where he can bow down at once before God, and make known his requests by prayer and supplication. This was the case with Cotton Mather, and the ardor of his piety is sufficiently attested by the record of his life.

If we have found by experience, that a very frequent attendance on the public means of grace has had the effect to dissipate our feelings, and unfit us for private communion with God, we must consent to stay at home. The solitary chamber may look to us almost as uninviting as the cell of a monk; and our gay imaginations may attract us to the crowded assembly, and to the music of the choir and the organ; but if those public exercises have not formerly brought us into a holy frame, let us forego the pleasure. We will urge our minds to the duty of holy meditation. We will compel ourselves to serious, protracted thought. There is reason in this; for without it, fervent piety is out of the question. And there is encouragement in it; for in that secret chamber, and in those devout exercises, we may meet with God. Our spirits may hold blessed intercourse with the Angel of the Covenant; and we may then go in the strength of the Lord God for many days. All religious means are designed to promote the growth of piety. If one kind of self-discipline, or the use of one class of means seems better adapted to our peculiar character than another, we are bound to regulate ourselves accordingly. If attendance on public lectures two or three evenings in the week is, in reality, less profitable to our souls than those same evenings spent in ardent longings after God, fervent prayer and meditation, and the reading of some book of devotion, in our secret retirements, then it is our duty to absent ourselves from those assemblies.

It cannot be doubted that most Christians might spend much more time than they do in exercises of devotion. Oh! if the walls of their chambers could speak, what a doleful account would many of them give of the negligence of those Christians in prayer! Probably, there are many among us, whose piety is not doubted, nor their regard for duty questioned; who put off the ever blessed God with a supplication of three or five minutes, twice in the day—read half a dozen verses at random in his precious word; and trust for any further devotions, to their ejaculations, as they are about their secular concerns. And yet these same individuals are wont to complain among their friends of their low

state of piety, and the dimness of their evidences! Preposterous idea! Oh when will Christians learn to do their duty; and look, only in the way of duty, for the consolation of the children of God?

It would vastly aid our piety to do all our reading with reference to this one result, as of prime importance. Thus the skilful minister reads. He tries to make every book, and every newspaper-paragraph he peruses, in some way, tributary to his great work, as a preacher of the gospel. So too the lawyer and the physician. Professional men, who understand their duty, lay the whole creation under contribution to make them useful in their profession. So too, the Christian should make every book, every conversation, every item of intelligence, all he learns and all he hears, promotive of his piety. This was the custom of Cotton Mather. Examples are cited in his life which seem almost incredible, of the manner in which he turned every thing to some spiritual benefit. When such men come to account to their Lord for the talents he has bestowed, we need not be surprized at the sentence—"Well done, good and faithful servant!"

It will not be improper here to advert to fasting, as a religious duty. In this, each of us must consult his own constitution and circumstances. But every one, who has read the biographies of the holiest men, has noticed how highly they esteemed fasting, as a means of spiritual improvement. How have their souls glowed with angelic fervor! How like men from the third heavens have we uniformly found them, at the close of those consecrated days! As we read the notices of those sacred seasons, we seem to be almost in the society of the Holy Ghost himself; and it costs us an effort to come down again to the duties of earth. Multitudes, in our day, esteem fasting a very foolish mortification of the flesh: but give me the holy devotedness, that usually springs from a day thus yielded up to unbroken communion with heaven; and I ask for no popularity on earth. I seek no honor below the skies.

Another means of promoting fervent piety is serious meditation on our mortality. Earth is not our home. We are every moment approaching our eternal state. Each pulsation lessens the number of pulsations that shall follow; and every pleasure brings us nearer a state of endless retribution. How shall we think, on our death-beds, of the manner in which we have spent these days of health and vigor? How, when we stand at the judgment-seat, surrounded by myriads of piercing eyes, and exposed to the burning, searching vision of God,—while the awful records of our mortal conduct are thrown open and read to the universe, how then will our present course of life seem to us? Will no self-reproaches make our death-beds, scenes of agony? Will no weeping over neglected duty mar the blessed tranquillity of the sunset of our lives? Will there be no fears concerning our acceptance in the Beloved, when we call up to memory these days of prayerlessness, and years of unholy trifling? And will there be no tear trembling on our eye-lids as we enter the gates of heaven, because when we might have been ardently holy men, supremely devoted to the cause of Christ, we were such poor, wavering Christians—scarcely maintaining the glimmering light of devotion alive in our breasts? Oh, let these thoughts be often in our hearts. Let us revolve them again and again. Let us understand their full meaning, and determine that they shall lead us to lives of fervent, unmingled holiness.

III. *The duty of fervent piety.* It will be unnecessary here to recount all the commands of the divine word, to be holy as God is holy. It would be superfluous to tell of the deep-wrought piety of Jesus, our pattern, while a man of sorrows. If the mountains of Judea could speak, they would proclaim it. If the night-dews that distilled on Gethsemane, and the night-winds, that swept over Cedron had a voice, they would declare it. The apostles witnessed it, and the multitudes who accompanied the Saviour in his wanderings. While we take the holy Jesus, then, for our great exemplar, fervent piety must be our constant aim.

Every Christian has been created for a lofty design. We were not born to live and act awhile, and then go down to the grave. We were not born to

be like Pharaoh, eternal monuments of the righteous displeasure of God. We are Christians, and we are created, that we might be lights in the world—a city set on a hill that cannot be hid; like Jerusalem on mount Zion, whose splendor was reflected by every sunbeam, and whose magnificence lingered on every ray of moonlight. It is for this that God created and brought us into being. It was for this that he nourished us in our childhood, preserved us from ten thousand accidents, and has advanced us to man's estate. It is for this that he has trained and disciplined our minds, and given us, to such an extent, the command of our intellectual faculties. He has reason to expect of us eminent holiness: and shall we rob the eternal God?

Our obligations to the Saviour of our souls demand of us fervent piety. Every sorrow that called a tear from his eye and a sigh from his bosom, while on earth, should summon us to this duty. The choice of us, to be the heirs of his kingdom, calls for a return of all, and more than all we can give. The tauntings of the Roman magistrates, the scourgings in the common-hall, the blood, the nails, the cross, the agony of his death-hour—and the memory that he bore it all for us—should impress on us this responsible, but delightful duty. Go, witness his solitude, when all the disciples forsook him and fled. Go, stand where you may look on, while that melancholy procession mounts up the hill of Calvary. See the rude mob, on either side—the Roman governor in the van—the malefactors—and the affectionate women, who follow, weeping. Witness the terrors of the scene, when the Lord of life gave himself a ransom for you; and then, can you feel it a matter of little importance, whether you are eminently holy or not? Oh! if our bosoms are capable of gratitude, we shall feel our duty. Here, here is the grand basis of Christian obligation. The cross of Christ furnishes those omnipotent motives, which those who yield themselves to the guidance of the Holy Ghost cannot resist. When a friend confers on us a favor of unspeakable magnitude, we esteem it a duty to consult his feelings, and gratify all his desires. If he but breathe a wish—the slightest breathing is taken up, as the sign that we are to exert every power, and task ourselves to the utmost, till that wish is fulfilled. Jesus most ardently desires, in every one of his people, fervent piety. He has not breathed that desire merely; he has made it stand out in capital prominence in every page of revelation. If then we love the Lord Jesus Christ, we shall at once enter upon this holy work.

There is, further, a blessed Sanctifier, whose agency is indispensable, in preparing us for heaven. By his sweet, constraining influences, the calls of mercy were rendered effectual to draw us to Christ. He has borne with all our waywardness thus far; he has ever watched over our pathway; he has recalled us from our wanderings; he has made intercession for us in heaven; and has been assiduously training us up for glory. The Holy Spirit, then, may well expect of us fervent piety. He may look for a soul, kindling with holy desire, as we go to the place of secret prayer; and a heart, breathing after God, as we enter his earthly sanctuary. We are the temples of the Holy Ghost. When our bosoms pour forth holy aspirations, those very aspirations are but the voice of the Spirit within us. The apostle says, "because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba Father." It is then not we that speak; but the Holy Ghost, that speaketh in us. And every obligation of love and gratitude, and deep reverence requires us to cultivate fervent piety.

Our duty to an unconverted world demands it. Multitudes judge of religion by the conduct of its professors. Instead of going to the word of God and learning what Christians ought to be, they see what they are. Oh! how often is Jesus thus wounded in the house of his friends! How often is the blessed Son of God brought into dishonor among the creeping reptiles of earth! How often do they accuse that sun of the whole system of being dark and unlovely, because his professed admirers choose to hide his rays; or to mar and break off their reflection! But this must no longer be the case. Christians now live amid such a blaze of light from heaven, that they cannot be hid. The eyes of the unconverted nations—the eyes of the whole world are turned upon them.

In the mighty combat between sin and holiness, which now approaches the meridian of its heat, it is seen that the hosts of God are few in number, and many of them but poorly armed. The wonder now is, whether they can carry their point—whether the weapons of their warfare will indeed be mighty. The proof must now be shown that their armor is of heavenly temper, and that their mail is the panoply of God. The question must now be settled that God is sovereign, and that his kingdom will prevail. The world must have demonstration, that his followers are not hireling slaves, who fight for a master whom they abhor; but willing and joyful soldiers, whose glory is to assert the cause of such a governor. As the Christian hosts march into the conflict, the world must see that they are what they profess to be—a single, united phalanx, bound together by a love to one another, which nothing can divide; and by a common affection for their leader, which nothing can overcome. Pressing, each as near as he can, to the commander in front, all will thus draw nearer to one another. And in close order, they may thus make the battle plain of the world re-echo the blessed shout, “Hallelujah! for the Lord God Omnipotent reigneth.” Then God will be honored, and his kingdom will come. We shall see the full effects on the world, of ardent piety. We shall know what a heaven earth will be, when every Christian does his duty.

But in order to be fervent, piety must have a deep and solid foundation. There are, in our days, quite too many Christians, who seem to imagine occasional temporary excitements, springing from awakened feeling, piety enough for them. They are ready to despise the pure, deep well-spring, which, in others, flows on steadily and smoothly, because it has none of those whirlpools and eddies, in which they delight. But this is unreasonable. Man is an intellectual being; and his piety must be based on the solid foundation of the understanding. It must be permanent as the air we breathe; not like those floating vapors, which are ever changing. It must resemble, not the beautiful, and fading rainbow; but the sun shining in his strength, from morning till evening. Though clouds and storms may gather, and tempests roar, yet when the elemental strife is done, piety must still be found, like that sun, smiling beyond the rent clouds, in all its native gorgeousness. Piety, resting on the affections merely, is never fervent piety. It is not that ever glowing source of honor to God, and comfort to the Christian, which religion, in all cases, ought to be. As well might you call the flash of lightning, permanent brightness; or the oscillations of the fire-fly, a fixed star in the midnight heavens. No; piety, in order to be ardent, must be fed from an unfailing source. It must always be kept burning, like the fire on the altar; and the heat must become so unconquerable, that every thing within its influence shall feel. The most unpropitious materials must be at once melted down under its energy; and even the water and stones of the altar on which it burns, must minister to its support. To change the figure, piety must not be a parasitic plant, drawing its nourishment from a stealthy reliance on surrounding shrubs; but striking its own roots deep into the soil, and selecting nourishment for itself from an original source, it must resemble the strong oak; growing ever more wide and deep rooted, and ever advancing higher towards heaven. While it is surrounded by the commotions of nature, it must still stand firm and unshaken, till called to flourish under a brighter sky, and to expand its beauties in a more congenial clime. If it cannot grow luxuriantly, it must grow as well as it can; like the more hardy exotics, which, though they advance slowly in our northern regions, finally attain to maturity.

IV. *The results of fervent piety.* We might recount the blessed effects on the world, of fervent piety in Christians. We might describe the golden days that would smile on the earth, and tell what a paradise this lower creation would be. We might imagine the joyful state of things, when God would again converse intimately with the sons of men, and angels would be their companions. All the visions of Isaiah, and of the favored exile on Patmos might be brought again into notice; and we might try to realize the holy tranquillity of earth, when the tabernacle of God dwells with men. We might attempt to conceive

of the blessed state of things, when every nation is a willing people, every bosom a temple of the Holy Ghost, and every tongue full of the praises of Immanuel. We might tell of the spirit of increased exertion that would spring up in the church, when every man should feel the value of souls, and the need of untiring efforts for the conversion of the world. We might paint before our minds the Christian in the closet, praying—"thy kingdom come"—the Christian in the banking house, giving his tithes to God—and the Christian in a heathen land, with a crowd of anxious converts, listening to the words of life and salvation from his lips. We might see in our vision a church of the Most High, adorning every hill and every valley, filled with a throng of devout and worthy worshippers. There would be no heart untuned to the exercises of praise, and no voice, which would not join the song—"To him that hath loved us." Every man, woman and child, would be a sincere and happy Christian. And in the rapid process of translation to heaven, each would leave with triumph the praises of earth for the nobler worship before the throne. The topstone of the spiritual building would soon be brought in with shouting, and all the gems of the upper world would be set in their appropriate places. Then the prophetic page would be unravelled. We should know the meaning of those oracles, which have always attracted our wonder. We should comprehend with all saints, the length, and breadth, and height, and depth, of the love of Christ. We should see that love exemplified in the myriads of the saved. We should feel it glowing in our own bosoms, as we lifted the song of triumphant adoration. We should rejoice in it forever and ever.

Oh! how would the heathen, in his darkness, reproach us, if he knew how easily and how speedily we might let in the light upon him! And if we loved mankind, as we love ourselves, how soon should we become eminent Christians. Fervent piety is the mainspring of exertion—piety, taking its rise from the wonders of the cross, sustained by that Saviour who redeemed us, and perfected by the sanctifying Spirit. Facts, on every side, bring us incontestible evidence that this is true. Have not men of the most devoted piety always been most active in the cause of human welfare—and above all in the cause of Christian missions? Oh! what a flame glowed in the bosom of Henry Martyn! How his spirit panted after God, day by day, till he entered into his rest! Who does not know that Brainard was a man of most devoted holiness; so that Brainard and piety have become almost interchangeable terms? I need not here cite a long list of living witnesses to show that the missionaries of the cross are eminently holy men. It is this—their fervent piety—that sustains them amid discouragement and conflict, the crosses of distance from friends, destitution often of the comforts of life, and want of all that makes our days so pleasant. Oh, they look often and steadily to the throne of God. They catch the sweet illuminations of heaven, and their bosoms burn with joy unspeakable and full of glory. Their piety urged them to the work—piety sustains them in its toils; and with the pious they will receive an eternal reward. And the conversion of the world would infallibly be in a short time effected, if every Christian, like them, would do the utmost of his duty, and always seek to maintain a spirit of glowing piety.

But we pass by these effects, to tell the results of fervent piety, to the individual. There is so much of self-seeking in the heart of man, that we can the rather hope here to strike a chord that will vibrate.

Common Christians have, at best, but a small proportion of enjoyment. Not holy enough to enjoy the better things revealed in God's word, and not wicked enough to mingle in the trifles of earth, they lead a kind of indescribable existence, in which they have neither happiness nor misery. They fear to venture into the unhallowed pursuits of the unregenerate; and they want courage to launch out into the ocean of true, heavenly being. The ancient mariners, who coasted tremblingly along the shores of Europe and Africa, never saw half the wonders of creation. It was reserved for those who boldly ventured across the Atlantic to see the sublimity of the ocean-storm and the foaming billows—to hear the awful, yet delightful roaring of winds and waves—to enjoy

the soft glories of a sunset at sea, and the myriad sparkles of the evening-waters. It remained for those courageous men to discover wonders that had never been dreamed of, and to set foot on beautiful continents, that had always lain unknown. So it is with Christians: they who have never ventured out of their dull routine into the ocean of divinity, know not the splendors, the glories, the magnificence, which they have lost. It is the fervently pious man, who takes his daily journies to Tabor, and sees Jesus in his white raiment. It is he, who knows where rise the well-springs of enjoyment; and where flows the pure river of the water of life. He bows himself down before a throne, where he always finds access; and supplicates a God, who always answers his prayers. He believes the promise of Jehovah. His faith carries him above the things of time. Stepping over a few intermediate concerns, he feels himself in the mansion of joy—on his Father's right hand—in the midst of the new heavens and the new earth, wherein dwelleth righteousness. He is a cheerful, holy, heavenly man. He has peace, like a river, and righteousness, like the waves of the sea. He holds daily and delightful communion with the Father of his spirit, and his soul enjoys a constant prelibation of the glories of the redeemed.

But the holy man must sicken and die, like all our race. And on the death bed come the happy fruits of his self-denial, of his watchings, of his prayers, and of his holiness. Here he begins to rejoice in that fervent piety, which has always kept him near the throne. His joyful spirit now feels that it is not a vain thing to serve God. Glory, honor and immortality burst at once upon his enraptured vision. Angels come to bear him to the throne, and to introduce him to his holy employments. He cannot be said to die—he is translated to heaven. That is a very beautiful description of the death of the holy, which is given of Stephen. It is said—"he fell asleep." Cruel murderers were about him. Pained by unnumbered wounds, and overwhelmed with a load of stones, it is not said he died a dreadful death; but "he fell asleep." He slept in Jesus. And the holy always fall asleep in Jesus. Death has no sting. Life vanishes like the last ray of sunset, or the fading of the summer cloud; and before the clay is cold, the spirit is enjoying unspeakable raptures in the third heavens.

There will be degrees of glory and of enjoyment in the world of light, even as one star differs from another in glory. The mind is destined to a regular progression hereafter, as on earth. No truth in philosophy can be mastered, till the preliminary truths are understood. And no point of advancement can be gained, except by the gradual process of going over those which intervene. In heaven there is no raising of a man to an elevation, for which he is not fitted by previous attainments; nor depression, that others more negligent may go with him, side by side. The Christian will commence his course beyond the grave, just where he left it on earth. The man of fervent piety will go on, increasing in holiness and in happiness, forever. He will always be far, far beyond the lukewarm professor, whose piety on earth was barely visible, and whose love to God was always a matter of doubt. While the latter is yet in the shallow waters or the tributary streams of enjoyment, the former will be riding gloriously on the ocean of life. The brilliant Sun of righteousness will throw its eternal splendors upon him—the gorgeousness of heaven's palaces will enlighten him—angels will attend him, to minister to every wish, and God will be well pleased with him forever and ever. He will cast back no thought of regret for friends, who perished through his worldliness. He will sigh over no years of his Christian life misspent.

Indeed, in heaven there will be no sorrow. But yet, how different there must be the feelings of the ardently holy, from the feelings of the wavering Christian! Advancing from bliss to bliss, from joy to joy, from glory to glory, his enraptured soul will overflow forever. Then, we shall see the fruits of fervent piety. Then we shall acknowledge the worth of supreme devotedness to the cause of Christ. Then, as we look back to the toils of earth, we shall rejoice in every season of self-denial and tears, of fasting and prayer, of watching and exertion, which contributed to fit us for those superior enjoyments. And through the ages of eternity, we shall bring the praises of grateful spirits to him, who inclined us to fervent piety.

INTELLECTUAL PREACHING.

The mode of preaching that has been affectedly termed—the intellectual, will hardly be made to consist with a bold, simple, and cordial proclamation of the message of mercy. Its *intention* is not the same; its means are not the same: and the fruit of it will be—obtuse indifference in relation to the most affecting objects of Christian faith. The tendency, at the present moment, towards intelligent frigidity, is a grave matter, and one especially which should lead to a consideration of our several systems of clerical initiation. The cause of so great a practical error should be known, if it be true, that numbers of those who come forth upon the church as candidates for the Christian ministry, are fraught with all qualifications, and all acquirements—rather than fervor and simplicity in proclaiming the glad tidings of life.

There should here be mentioned an unhappy consequence that has flowed from the natural but very ill-judged ambition of young and aspiring preachers to follow the train of thought, and to imitate the style, of certain eminent religious writers. Now besides that *imitation* is a disparagement, and a degradation, in a Christian minister, especially if it springs from a motive of vanity, is it not evident, that the pulpit and the press ought to fill different spheres? The writer forfeits his proper advantage, if he does nothing more than—preach in print: and the preacher forgets all that is serious and momentous in his office, when he utters from the pulpit, that which, to produce its due effect, must be spread before the eye, and which therefore, when listened to, will not move the conscience. A religious writer may very properly (nay he ought to do so) select subjects, and pursue a line of thought, and employ a style, all of which are unsuited to the ears of a promiscuous assembly. Well would it be if, on the one hand, our writers would always set themselves a task more specific, and more *difficult* too, than that of printing pulpit exercises; and on the other, if our preachers would cherish an ambition far more becoming to them, and more truly noble, than that of being esteemed masters of an elaborate style.

Do we then make void the utility of mental acquirements and intellectual power in the preacher of the gospel?—Nay rather, we establish the necessity of both. The advancement of the people generally, in knowledge, demands that their teachers should move on at least at an equal rate. But danger—danger to the simplicity of the spirit, springs from that meagerness of attainment, and that slenderness in the mode of thinking, which lead the mind to employ itself on secondary matters, and which especially compel it to spread out scanty materials over as broad a surface as possible. There is a natural process in the world of mind, of which men, whose engagements are intellectual, should always be aware. The *initial part* of this process consists in the expansion—we might say, the scattering of the faculties over a wide field, while new ideas from a thousand sources are daily coming in. The *after-part*, which is properly the maturing of the mind, is, in its method, the reverse of the first:—it is the process of concentration, of condensation:—it is the bringing of all materials, and of all faculties, to a point, upon that one principal matter, which has been already chosen as the worthy object of the man's most energetic devotion. In this finishing of a man for his work, it may seem as if the mental dimensions he had just reached were contracting; as if he were drawing back from the ground he had occupied; as if he were resigning what yesterday he eagerly grasped. But it is not so. The spirit is only gathering itself up to act.

Now if this process be arrested just at the juncture of the initial and the conclusive part, the consequence is a loss of the special advantage of rude and simple fervor, and native force, without the compensation which more progress would have secured. If the young preacher steps into the pulpit, at the very moment when all the blooming petals of the mind have spread themselves out

to the utmost, to greet light and air, and if the scorching beams of public life wither the blossom, the germ falls to the ground.

No man of mature understanding, who has seriously fixed himself in the great purpose of devoting all the force he possesses to the work of the gospel, will think that any kind of knowledge he may have acquired, or any species of mental labor to which he may have become familiar, is absolutely unavailable for promoting his design. There is nothing extrinsic or foreign in literature, or science, there is nothing difficult or profound in the region of abstruse philosophy, there is no habit of meditation or of abstraction, which he will look upon as worthless, in relation to the arduous and all-comprehensive work of leading the spirits of men into the path of truth. But then there are none of these acquirements, none of these practised faculties that he will for a moment regard in any other light, than as a means to the end which his soul has embraced. To give honor to the Saviour of the world, and to lead to the arms of Mercy the lost, is the work he has put his hand to; and he can please himself in nothing, but success in this great endeavor.

We are not then afraid, lest the gospel should be spoiled by learning and intelligence; but we desire that both should be concentrated upon, and devoted to, the one worthy enterprise which the Christian Ministry has in view.

[*Saturday Evening.*]

DIVINE GUIDANCE.

It is one of the characteristics of true piety to be often seeking direction from above. David says—"for thy name's sake, lead me and guide me." And in summing up his thoughts and exercises in the close of the seventy-third psalm, he lulls his troubled spirit into tranquillity by the hope—"Thou wilt guide me by thy counsel, and afterward receive me to glory." There is something very sweet in that place where he recalls his shepherd-days, and compares the Lord to the shepherd, and himself to the feeble, dependent lamb,—going just where he is led, and always finding pasture.

The Lord is my shepherd, I shall not want;
 In pastures of tender herbage he maketh me to rest;
 Along the gently-flowing waters he leadeth me.
 My life he restoreth, [when drooping in the heat;]
 He leadeth me in the right paths,
 For the glory of his name.
 Moreover, though I walk through the valley of the death shade,
 I will not fear evil, for thou art with me;
 Thy crook and thy staff, they comfort me.

Who, that has seen the humble, dependent look of the lamb, led by the shepherd, does not feel the force of the comparison? And who, in such a world as this, does not need the constant guidance of the Omnipotent Shepherd?

Such direction we need on account of the difficulties that beset our path. Life is not all a day of sunshine, nor a broad and visible track, from which we cannot stray. The pleasant things that charm us for a while soon lose their freshness, and we find a dark cloud over our prospects. We feel indeed like the poor sheep represented in the psalm. The gloom of the death-shade hovers around us. The path is narrow and miry; and thorns and briars grow thick on either side. Oh then we need the friendly crook of the shepherd to guide us. If it is withholden, we shall fall in the mire, we shall be bewildered in the darkness, we shall be torn by the thorns and thistles.

We need divine guidance because of our ignoranc. We are created that we may glorify God, and enjoy him forever. To glorify God!—This is the

work set before us. This is the prime object, for which we were sent into the world. We are to consult for the interests and the honor of God. But where shall we begin, and how shall we proceed? If we follow our own reason, we may perhaps do that which would infallibly thwart our purposes. If God sets us in the way, we may be confused with the by-paths turning off in every direction, and soon lose it. How often are we thrown into circumstances, in which we *must* act in some way. If we do right, incalculable good will result; if wrong, a lasting wound will be inflicted on our Master's cause. But such is the nature of our condition on earth, that we cannot, in any case, hope for certainty. Though the clouds may hang darkly over us, and we may tremble either to go backward or forward, yet no mysterious voice will be heard from heaven. No strange star will arise to guide our feet, so that we cannot possibly mistake. From all the light we have, we can elicit only the probable course we should pursue. Our lives are so short, and the developements attained by our intellects so inefficient, that we are unable, in some cases, to judge from experience, analogy, or reason. But when we consider, that notwithstanding our ignorance, we are engaged in laboring for God, we may well cry—"lead me in a plain path."

We need divine guidance because of our helplessness. This is partly the result of our sinfulness; we have so long wandered, that we need the Spirit of God to incline us to walk in the right way. It is partly the result of our situation as creatures of a day—who live and breathe only while God sees fit. But we are sufficiently acquainted with ourselves to know that we are helpless in respect to preserving ourselves from injury, or keeping in the path of rectitude, or glorifying God, our Redeemer. Like the poor lamb, then, who sees danger coming which he cannot ward off, or is hurrying down a precipice with a velocity which he cannot check, we have need to look up to our great Shepherd, and to cry—"hold thou me up, and I shall be safe."

But the true Christian seeks for divine guidance, because he loves to be led by his Father in heaven. And though he were sure that he could proceed very well, trusting to himself, yet he would choose to ask God to lead him. It is a precious privilege to feel that we are not fulfilling our own will, but the will of God; that we do not trace our own pathway; but he traces it, and then guides us into it. It is delightful to feel the entire dependence of the little child, trusting that all will be right, because his Father does it, and that he will always be led right, because his Father leads him. It is a blessing, which the humble heart craves, as worth more than all things else, to be able to kneel before God, under all conceivable circumstances, as Jesus did in Gethsemane, and to say—"Father, not my will, but thine be done." It is sweet to enjoy the tranquility of deep, pervading, holy trust in the Redeemer.

"Sweet on his faithfulness to rest,
Whose love can never end:
Sweet on the covenant of his grace,
For all things to depend.

Sweet, in the confidence of faith,
To trust his firm decrees;
Sweet to lie passive in his hands,
And know no will but his."

Oh! let us only get that spirit, and we shall be happy. Then the sufferings of this present time will not be worthy to be named, in comparison with the glory that shall be revealed. We shall enjoy the peace of the Holy Ghost. The calmness of heaven will come into our souls. We shall do right, because God will act in all things through us. It is for our interest as immortal beings, to get a habit of resigning up all guidance of ourselves to the hands of our heavenly Father. Oh may we always believe it, and always act in conformity with our belief. And in our darkest paths, and most perplexing difficulties, we shall be able to say—"Thou wilt guide me by thy counsel, and afterward receive me to glory."

POETRY.

JESUS QUELLING THE STORM.

Luke viii., 22—25.

A storm was out upon the sea,
The waves were rolling high;
And winds of dreadful might were felt
Fiercely careering by;
No pleasant star was seen,
No distant watch-fire's glow;
But night was black, and creaked the ship
In the lake's roughened flow.

So bright had been the day of love,
So kind the words of grace
That fell from the Redeemer's lips,
They dreamed not of distress:
At his divine command,
Out on the rippling sea
The meek disciples launched their bark,
And threw their canvass free.

The man of sorrows, pressed with toil,
Had sunk to balmy rest;
And not a thought of wind and storm
Was in that holy breast;
He knew not of the grief,
That drove to wild despair
His dear disciples, while they feared,
Because their Lord was there.

But hark! they cry! they cry!
In accents of distress,
"Master! we perish! wake!"
In tones of bitterness;

"Carest thou not that we should sink
Here in the swelling main?
Shall we not bring thee, master, safe
Back to the shore again!"

He woke in calmness at their call,
Roused from his kind repose;
Beheld the dashings of the sea,
And how the billows rose;
He heard the roaring wind,
He felt the rapid blast,
And saw his trembling friends,
Whose courage failed them fast.

Above the howlings of the storm,
A gentle voice was heard;
Mild as the softest zephyr's strain—
His own Almighty word—

"Peace, ye rebellious waves!
"Ye stormy winds! be still!"
The sea and winds obey
The great Creator's will.

The blest disciples knew
It was no mortal power,
That could avail to quell
The tumult of that hour;
Wonder came o'er their reeking brows,
And doubts their bosoms thrill—
"What man is this, who speaks the word,
"And winds and waves are still?"

INVOCATION.

Spirit of holiness! descend,
Thy people wait for thee;
Thy ear in kind compassion lend,
Let us thy mercy see!

Behold, thy weary churches wait,
With wishful, straining eyes—
Let us no more lie desolate;
Oh, bid thy light arise!

See, how the vale is filled with dead!
Come, Spirit, on them breathe;
Let thy sweet influence, richly shed,
Raise them from moral death!

Thy light, that on our souls hath shone,
Leads us, in hope, to thee;

Let us not feel thy light alone,
Alone thy people be.

Oh, bring our dearest friends to God;
Remember those we love;
Fit them, on earth, for thine abode,
Fit them for joys above.

Ride in thy mighty chariot, ride!
Saviour, to conquest go!
Let all the earth be sanctified,
Let heaven begin below.

Spirit of holiness! 'tis thine
To hear our feeble prayer;
Come, for we wait thy power divine,
Let us thy mercy share.

CHRISTIAN LIBERALITY.

But the main question is, what proportion of a man's income is to be devoted to pious uses? And now, let it not seem a "hard saying," if I tell you that *a tenth part* is the least that you can bring under a more solemn dedication to the Lord; for whom, in one sense, we are to lay out our all. A farthing less would make an enlightened and considerate Christian suspicious of his incurring the danger of sacrilege. By the pious uses for which your tenths are thus challenged, I do not intend only the maintenance of the evangelical ministry, but also the relief of the miserable, whom our merciful Saviour has made the receivers of his rents; together with all that is to be more directly done for the preserving and promoting of piety in the world. Since there is a part of every man's revenues due to the glorious Lord, and to purposes of piety, it is not fit that the determination of *what part* it must be, should be left to such hearts as ours. My friend, thou hast, it may be, too high an opinion of thy own wisdom and goodness, if nothing but thy own carnal heart is to determine what proportion of thy revenues are to be laid out for Him, whom thou art so ready to forget when he has filled thee. But if the Lord himself, to whom thou art but a steward, has fixed on any part of our usual income for himself, as it is most reasonable that he should have the fixing of it, certainly a tenth will be found the least that he has called for. A tenth is the least part in the first division of numbers, which is that of units. Grotius remarks it, as the foundation of the laws of tithes: "Almost all nations reckon by tens." It is but reasonable, and the very light of nature will declare for it, that the great God, who with a seventh day is owned as the Creator, should with a tenth part be acknowledged as the possessor of all things. We do not allow him so much as *the least*, if we withhold a tenth from him: less than that, is less than what all nations make *the least*. Certainly to withhold this is to withhold more than is proper. Sirs, you know the tendency of this. Long before the Mosaic dispensation of the law, we find that this was Jacob's vow: "The Lord shall be my God; and of all that thou shalt give me, I will surely give the tenth unto thee." It seems we do not sufficiently declare that "the Lord is our God," if we do not give a tenth to him. And how can we approve ourselves "Israelites indeed," if we slight such an example as that of our father Jacob. I will ascend a little higher. In one text we read that our father Abraham, "gave Melchisedek the tenth of all." In another text we read of our Saviour Jesus, "Thou art a priest forever after the order of Melchisedek." From hence I form this conclusion: the rights of Melchisedek belong to our Jesus, the royal high priest now officiating for us in the heavens. The tenths were the rights of Melchisedek; therefore the tenths belong to our Jesus. I do in my conscience believe that this argument cannot be answered; and the man who attempts it seems to darken the evidence of his being one of the true children of Abraham.

I now renew my appeal to the light of nature; to nature thou shalt go. It is very certain that the Pagans used to *decimate* for sacred uses. Pliny tells us, that the Arabians did so. Xenophon informs us, that the Grecians had the same practice. You find the custom to be as ancient as the pen of Herodotus can make it. It is confirmed by Pausanias and Diodorus Siculus, and a whole army of authors besides Doughty, have related and asserted it. I will only introduce Festus, to speak for them all: "The ancients offered to their gods the tenth of every thing." Christian, wilt thou do less for thy God than the poor perishing Pagans did for theirs? "Oh, tell it not"—but this I will tell; that they who have conscientiously employed their tenths in pious uses, have usually been remarkably blessed in their estates, by the providence of God. The blessing has been sometimes delayed, with some trial of their patience: not for any injustice in their hands; their prayer has been "pure." And their be-

lief of the future state has been sometimes tried, by their meeting with losses and disappointments. But then, their *little* has been so blessed, as to be still a *competency*; and God has so favored them with contentment, that it has yielded more than the abundance of many others. Very frequently too, they have been rewarded with remarkable success in their affairs, and increase of their property; and even in this world have seen the fulfilment of those promises: "Cast thy grain into the moist ground, and thou shalt find it after many days." "Honour the Lord with thy substance; so shall thy barns be filled with plenty." History has given us many delightful examples of those who have had their *decimations* followed and rewarded by a surprising prosperity of their affairs. Obscure mechanics and husbandmen have risen to estates, of which once they had not the most distant expectation. The excellent Gouge, in his treatise, entitled, "The surest and safest way of thriving," has collected some such examples. The Jewish proverb, - "Tithe, and be rich," would be oftener verified, if more frequently practised. "Prove me now herewith, saith the Lord of hosts, if I will not pour out a blessing upon you."

But let the demand of "liberal things" grow upon you: a *tenth* I have called the *least*; for some, it is much *too little*. Men of large incomes, who would not "sow to their flesh, and of the flesh reap corruption," may and will often go beyond this proportion. Some rise to a *fifth*; and the religious countess of Warwick would not stop at any thing short of a *third*. Gentlemen of fortune, who are my readers, would perhaps excuse me if I were to carry them no higher than this, and to say nothing to them of Johannes Eleemosynarius, who annually made a distribution of *all* to pious uses; and having settled his affairs, said "I bless God that I have now nothing left but my Lord and Master, Christ, whom I long to be with, and to whom I can now fly with unentangled wings." Yet I will mention to them the example of some eminent merchants, who having obtained moderate and competent estates, have resolved never to be richer. They have carried on brisk and extensive trades; but whatever profits raised their incomes above the fixed sum, they have entirely devoted to pious uses. Were any of them losers by this conduct? Not one.

The Christian emperor, Tiberius II., was famous for his religious bounties: his empress thought him even profuse in them. But he told her that he should never want money so long as, in obedience to a glorious Christ, he should supply the necessities of the poor, and abound in religious benevolence. Once, immediately after he had made a liberal distribution, he unexpectedly found a mighty treasure, and at the same time tidings were brought to him of the death of a very rich man, who had bequeathed to him all his wealth. And men in far humbler stations can relate very many and interesting anecdotes of this nature even from their own happy experience.

[Cotton Mather.]

BAPTIST BUILDING FUND.

The present may be designated, more than any former period, as the age of liberality and benevolence. We wish, however, that it were in our power to call it the age of *systematic benevolence*. Although we would, by no means, prescribe efforts to make men feel the pressing claims of immediate duty, by setting forth the wants of societies, individuals and churches, in the most touching manner, yet we should esteem it a blessing to see men give regularly to stated objects a stated sum, and whatever else they would, in voluntary contribution. Every Christian, we think, should deem himself in debt to the cause of the Redeemer, for a certain annual amount; and should be as uneasy, if that be not paid, as if he were long in debt to his merchant. Such a view seems to have been taken by the prophet, who charged his countrymen with having robbed

God, in respect to tithes and offerings. How could they rob him, if those tithes were not properly due to the sanctuary? And if the Jews *owed* a certain, stipulated sum to the altar, by divine appointment, we see not why Christians, with a greater work to accomplish, which must be carried forward by the aid of money, are not bound also to a certain sum. It is true, the liberty of the present dispensation leaves men free to give what they will; while, in the former, the amount was fixed. But because God leaves us now at our liberty, relying, in a manner, on the generosity of our hearts, is it noble to give him less than he required, when he was at the head of the Jewish hierarchy? "What was written aforetime was written for our learning;" and there is good reason to suppose, that the fact to be learned from the history of God's requisitions for the Jewish tabernacle, is, that we should set apart a definite and worthy portion of our wealth for the cause of Christ, as his ancient people were bound to do for the tabernacle.

We have been led to these thoughts in consequence of some suggestions lately made to us on the subject of a Baptist Building Fund. We are often solicited for aid to build places of worship for destitute churches; and often the agents, who come to us and travel around the country, meet with so little success, that they are almost discouraged. We wish some means might be invented to put this matter on a firm and stable footing.

Something is already done by evangelical societies, and building committees in our associations and conventions. But nothing, so extensive and systematic as we could wish, and as we think might be effected, has been attempted. The plan proposed to us, is the following. In those states, whose conventions have a general agent, (and all ought to have one,) let the agent present to each church in the state, the nature, importance and convenience of the arrangement proposed. Then let each church say, we will raise——dollars this year, for the Building Fund. As he goes from place to place, let the subject be presented to every one; and let every one stipulate its own amount—not so much as to be burdensome, or to rob other good objects; but only so much as the merits of the institution justify. Let a Treasurer of the Building Fund be appointed at some central position, say the capital of the state, to whom all applications in the state, for aid are to be made. With the counsel of an advisory committee, who shall examine the merits of every case presented, and see whether the church making such application have done their utmost to help themselves, the Treasurer may then make an appropriation, greater or less, according to the existing and probable future state of the treasury, and the comparative importance of the interest to be sustained.

The minutes of the last New Hampshire State Convention present a total of 80 churches. Supposing now that each could raise 15 dollars, we should have an annual fund of 1200 dollars, for the building of new churches. In Massachusetts, there are 185 churches. Allowing the same annual sum to each church as before, we should have a fund amounting every year to 2775 dollars. And, inasmuch as applications probably would not be made every year, this constantly growing sum, raised by regular, systematic agreement, would do away forever the necessity of destitute churches incurring enormous expense to sustain their ministers while travelling to solicit aid, and at the same time supplying their pulpits at home. No church would need then to send out of its own state; and no minister would be wounded by discouragement, fearing that his Christian brethren were careless of the interests of religion, because they were unwilling to give largely to every applicant.

Such an institution, in some respects, has existed for seven years in England, called "The London Baptist Building Fund." Its aid, however, is extended to every part of England and Wales. During the seven years of the society's existence, assistance has been given, to the amount of 8000*l.*, to 124 churches—being not far from 300 dollars to each. Thus the debts of some have been partially liquidated from year to year; or, so much has been given as to place them in a safe condition. But, as our British brethren in and around

London have so far succeeded, under all the oppressions of their government, and with all England for their field of labor, what might not we effect, by having a fund in each state, designed only to supply the wants of the state? And how soon might we see our churches every where supplied with houses of worship, free from debt, and devoting all their energies to the promotion of the cause of God?

The following extract from the last report of the committee of the "London Baptist Building Fund," presents some of the advantages accruing from such an institution.

"So far as the principles of this institution have been adopted, the numerous domestic inconveniences, resulting from the long absence of ministers from their families, are now prevented. The serious evils accruing to churches from the want of their pastors' presence and oversight are obviated. The heavy expenses necessarily incurred in travelling, collecting, supplying, &c., are almost entirely avoided. The distressing mental anxiety and bodily exhaustion, generally attending personal applications, are superseded. Liberal gentlemen, engaged in trade and commerce, are relieved from the painful interruption to which they used to be subjected, in the midst of their worldly avocations. Cases are aided according to a deliberate and impartial judgment on their respective merits, whereas formerly the amount obtained depended chiefly on the skill and address, the impurity and perseverance of the applicants."

All these reasons avail equally in our own country, as in England. If the plan is good, let us act upon it. Our own interest demands that we should do so; and by it, the cause of God may be essentially promoted.

REVIEW.

THE ORIGIN AND HISTORY OF MISSIONS; *compiled and arranged from authentic documents.* By the REV. THOMAS SMITH, Minister of Trinity chapel, London, and REV. JOHN O. CHOULES, A. M., Newport. R. I. BOSTON, S. Walker, and Lincoln and Edmands, 1832. Numbers I—V.

The interest felt in the cause of missions is among the loveliest characteristics of the present age. The zeal with which missionary documents are purchased and read augurs well for the future exertions to be expected of the community, in promoting the salvation of the heathen world. Indeed, those who have watched the movements of the public mind for the last twenty-five years, cannot but be sensible that a most astonishing change has taken place. The mania for bold romance and marvellous fiction has been gradually diminishing, and a taste for common-sense facts has been substituted. The more temperate and natural works of Scott served as a kind of stepping-stone to the present state of public feeling—in which the whole mass of the community seem to be seeking, not so much for amusement, as for knowledge. The fact appears at length to have come out in prominence, that man has an intellect to be cultivated, and a mind to be enlightened and stored with facts, as well as an imagination to be charmed with unreal creations.

In a vast multitude of readers, however, a taste for romance still sways so powerful a sceptre, (and, perhaps, it is a result of their mental conformation,) that mere essays or scientific discussion are too insipid to draw their attention. Yet, so far are they influenced by the prevalent character of the age, that they are not averse to truth, if it only comes to them in the shape of historical facts. They love truth; it is in their nature to do so; but they prefer it, when it comes

dressed in a fairy robe, encircled with a mysterious halo, and attended by a train of signs and wonders and divers miracles. If we can satisfy them, without overstepping the bounds of verity, it is well to do so. And if we can hope to do it at all, it is when we put into their hands the history of modern missions. There is enough of the marvellous in such a narrative to satiate the appetite of the most craving; and, necessarily, enough of divine truth and excellence to impress the heart with a sense of the celestial origin of our religion, and the celestial influence of its doctrines.

But while we love to gratify the taste of those who have been converted from the gross mistakes of romantic enterprise, it is cheering to turn to another feature of our age, which has produced another class of readers. We refer to the influence the spread of religion has had on the community during these early dawnings, (for such we feel them to be,) of the latter day glory. Scattered throughout our land and the Christian world are those who are waiting for the salvation of Israel. They have seen the star in the east. They have been led by it to the Lamb of God. And now their daily petition is—"Thy kingdom come." They read the prophecies of the coming glory of the church, till their spirits burn within them. They can sympathize with the feelings of the prophet, when the seraph touched his lips with a coal, taken from the holy altar. They have painted to their minds a truly golden age, when the tabernacle of God shall dwell with men. And so anxiously do they wait for the consummation, that they carefully consider every civil commotion, and study out the causes and consequences of every political change, that they may learn what indications are thus furnished of the approach of that day of their desire. Missionary letters and journals are the very food of their spirits; and their eyes glisten and their faces burn for joy, when they can get access to these chronicles of the kingdom they love.

It is to the notice of all the community, but especially of such persons, that we introduce with unfeigned pleasure the work, quoted at the head of this article. It is published in quarto numbers, containing each from 88 to 96 pages, with two or three elegant engravings. It is to be completed in from twelve to fourteen numbers, with 36 engravings, including two maps—the whole, forming two splendid volumes of about 600 pages each. Five numbers—nearly one volume—are already issued; and they fully merit the recommendations they have received.

It had long been felt that multitudes remained in comparative ignorance of the origin and history of missions, because they were unequal to the expense and labor of purchasing and perusing the numerous missionary reports and magazines, from which the knowledge so desirable was to be gathered. To many of them, being published in foreign countries and under the patronage of various societies, they could not get access. Or, if they were obtained, the time could scarcely be devoted, which would be required to gain a distinct and connected view of the operations of each institution, from its commencement, and in various portions of the heathen world.

Impressed by these considerations, a history of *English Missions* was some time ago compiled by the REV. THOMAS SMITH, Minister of Trinity Chapel, London. The REV. MR. CHOULES, on being requested to take the editorship of the present work, had anticipated much valuable assistance from his co-operation. But before he could address him on the subject, Mr. Smith was called away from the service of the church on earth, to a nobler sphere of being in heaven. He died, Dec. 21, 1830, in the 55th year of his age.

"With respect to that portion of this work, which was furnished by Mr. Smith," says Mr. C., in his preface, "I would only state that, eight or nine years having elapsed since its pages were written, much interesting matter, which has subsequently been developed, will be incorporated in its appropriate place; and several inaccuracies or misconceptions, which the nature of the work rendered almost inevitable, will be corrected by later information, and access to fresh authorities."

The limits which Mr. Smith prescribed to himself necessarily excluded much interesting and valuable matter. In the present history, Mr. C. has super-added a large number of anecdotes and illustrations of the success of the gospel, and accounts of whatever seemed most striking in the manners, customs, and religious and political systems of the nations, to whom missionaries have been sent. In all cases, too, he has pursued the history down to the period of the latest information from the various stations, as received by the secretaries of the respective societies. The engravings, of which many are extremely fine, add much to the interest and value of the work. The whole is, in all respects, worthy of the subject. And every friend of missions will rejoice to see a record so honorable to the missionary zeal of the present age.

The work opens with an Introduction, of 32 pages, giving a brief and pleasing abstract of the progress of Christianity from the ascension of the Redeemer till the death of Brainard. The advancement of our holy religion is traced, through the days of apostolic self-denial and effort, the period of the early fathers, the night of the middle ages, and the first years after the reformation. If we were to endeavor to make extracts enough to satisfy our own feelings, we should far exceed the brief space here allotted to us. That we may give our readers, however, a fair specimen of the work, we shall here indulge ourselves in a few. The following, from the introduction, relates to the *introduction of Christianity into England*.

“In the sixth century, the Roman pontiff, Gregory the Great, sent a number of Benedictine monks as missionaries into Britain, under the superintendence of Augustine; and a variety of circumstances proved favorable to their reception. Ethelbert, king of Kent, the most considerable of the Anglo-Saxon princes among whom the island was, at this time, divided, had married Bertha, a pious descendent of Clovis; and by her influence he was persuaded to assign Augustine and his companions a habitation in the Isle of Thanet. He also consented to hear them preach, and, after receiving the rite of baptism, he gradually introduced the profession of Christianity among his subjects.

Gregory, it seems, had for many years felt extremely anxious that a mission should be sent to England, and the circumstance which gave rise to his anxiety on that subject has been thus related:—Walking one day in the market-place, when he was only a presbyter, he observed some remarkably fine youths, who were bound with cords, and exposed to be sold as slaves. Struck with their appearance, he stopped and asked whence they came; and on being told they were natives of Britain, he inquired whether the inhabitants of that island were pagans or Christians. Hearing that they were pagans, he heaved a deep sigh, and exclaimed—“Alas! does the prince of darkness possess such countenances? and are forms so beautiful, destitute of divine grace?” “What,” said he, “is the name of the nation?” It was answered, “*Angli*,” or England. “In truth,” said he, “they have *angelic* faces; it is a pity they should not live hereafter with angels! From what part of the island do they come?” “From *Deira*, or Northumberland.” “Then let them be delivered *De ira*, (*i. e.* from the wrath of God,) and called to the mercy of Christ. What is the name of their king?” “*Ella*.” “Then,” said he, (continuing to play on the name,) “let us teach them to sing *Allelujah*.” p. 18.

It is a very trite remark, that Christianity teaches benevolence; and the spirit of our religion is the same in one age, as in another. This is illustrated in another paragraph from the introduction, which may be denominated, from the anecdote it includes, *the blessing of the weapons*.

“It was in this century that Colomb, or Colomanus, passed over into the western parts of Scotland, and promulgated the doctrines of Christ, among the northern Picts, with considerable success. The Scots of Argyle, among whom he resided, embraced Christianity in Ireland, when the hostilities of their neighbors compelled them to seek a temporary refuge in that country. The little island named *I-cohn-kil*, after this valuable laborer, was the seat of a missionary seminary, which he conducted for a period of more than thirty years, besides retaining the charge of several other institutions, which he had founded in Ireland. Colomb had the happiness of baptizing the Pictish sovereign; and the neighboring Scots and Britons held his character and person in such high estimation, that it was no uncommon thing for them to refer to him as the final umpire in the adjustment of their differences. Of royal extraction, superior talents, and numerous accomplishments; indefatigable in his

exertions, and unbounded in his beneficence; unmoved by injuries, and undaunted by dangers; he literally "overcame evil with good," and was made the honored instrument of subduing the prejudices, and winning the affections, of the most violent enemies of the gospel: he was also fervent and unremitting in devotional exercises, and he expired in the act of transcribing the Holy Scriptures. The following little anecdote of this extraordinary person places his character in a striking and affecting contrast with that of the ferocious age and country in which he lived. A Highland chief having earnestly requested him to pronounce a blessing on his weapons, the venerable missionary looked up to heaven, and said, "God grant that they may never shed the blood of man or beast!" His disciples were remarkable for the exemplary holiness of their lives, and, through the medium of their missionary labors, the northern Picts, the Anglo-Saxons of Mercia and Northumberland, and several of the northern nations of Europe, were converted, at least, to the name and profession of Christianity." pp. 19. 20.

We may see, from the following paragraphs, how the last age was an introduction to the glories that now shine around us. It is not right to suppose that the present generation, however active and laborious, is the first to obey Christ's valedictory command. The church began to awake with the commencement of the last century, and labored with encouraging success.

"The eighteenth century may be regarded as the era of missions; as the trumpet of the Jubilee now began to sound with clearness, the attention of professors was irresistibly directed to the necessities, the miseries, and the claims of the heathen; the injunctions and promises of the Redeemer were successfully brought forward, as incitements to zeal, devotedness and activity; and the triumphs of the cross, already achieved, prompted to new and vigorous exertions.

In the year 1705, Frederic IV., king of Denmark, at the instigation of one of his chaplains, sent out Bartholomew Ziegenbalg and Henry Plutcho, two pious young men, to Tranquebar, on the coast of Coromandel, with a view to the evangelization of the heathen in that part of India. On their arrival, they applied themselves closely to the study of the Tamul and Portuguese languages; and when they were able to address the natives, a considerable unction appeared to rest upon their labors. They also held frequent and familiar conversations with their hearers on the great subjects of religion; and instituted, at their own expense, a charity-school for the support and education of native children.

For a considerable time, they experienced much inconvenience from the opposition of the European residents and the want of pecuniary support. Resolving, however, to submit to every privation, and endure every species of persecution, rather than abandon the work which they had undertaken, they remained immovable at their post, till a ship arrived from Europe with a considerable supply of money, and three assistants, named Boeving, Grundler, and Jordan.

In 1710, they began to be patronized by the Society for promoting Christian Knowledge, which had been established a few years previously in London; and from the directors of that institution they received an edition of the Portuguese New Testament, for distribution among the natives, together with a printing press, a quantity of paper, and a fount of Roman and Italic characters. They were also furnished, by their friends in Germany, with a fount of Tamul, or Malabar types; and after some time they erected a letter foundry at Tranquebar, and built a paper mill in the vicinity.

The Tamul copy of the Holy Scriptures, by Ziegenbalg, issued from the press in 1715; and, though he and his beloved colleague, Grundler, were, within about five years, removed into the world of spirits, the happy effects produced by their labors were evident in many of the converted heathen: and in the hands of their successors, Benjamin Schultze, John Henry Kistenmacher, and Nicholas Dal, the mission was not only preserved, but happily extended. In 1728, Schultze, at the instigation of the Society for promoting Christian Knowledge, undertook a mission to Madras, in which he was eminently successful, notwithstanding the opposition of the Catholic priests, whose adherents were convinced of their errors, and instructed in the truths of God by his preaching and conversation.

Divine Providence was, in the mean time, opening an effectual door for the introduction of Christianity into the kingdom of Tanjore, through the instrumentality of an inferior officer in the army of the rajah of that country. This young man, whose name was Rajanaiken, and who had been educated in the tenets of the Catholic church, was seriously impressed with a sense of his vileness and wants, as a sinner, from perusing a meditation on the sufferings of Christ; and, having subsequently read, with deep attention, a copy of the Four Evangelists and the Acts of the Apostles, he resolved, on returning to his native land, to quit the army, and to devote his time to the instruction of his countrymen. The missionaries of Tanjore gladly employed him as a catechist; and, notwithstanding the inveterate fury of his popish enemies, and the attempts which were sometimes made upon his life, he pursued his hallowed avocations with undiminished zeal, and he had the satisfaction of perceiving that "his labors were not in vain in the Lord."

In 1737, J. A. Sartorius and J. E. Giester, who had "labored in word and doctrine" for several years at Madras, proceeded to Cuddalore, in order to establish a branch of their mission in that place; and though, at first, the inhabitants evinced but little desire for religious instruction, the truths of the gospel were attended with the gracious influences of the Holy Spirit, and many of the natives were happily "made wise unto salvation."

In 1746, the missionary house at Madras was demolished, and the church was converted into a magazine, by order of the French governor, who captured the city after a siege of six days, and caused several streets in the Black Town to be razed to the ground; but on the restoration of peace, after about three years, the missionaries returned, and the losses which they had sustained were compensated, on the part of the government, by the grant of a spacious church, an excellent dwelling-house, a good garden, and a burial ground in an adjacent village.

In 1752, and some following years, the war, which continued to rage between the French and English in India, and in which many of the native princes took an active part, materially impeded the operations of the missionaries; and in 1758, Mr. Kiernander, who had quitted Cuddalore, proceeded to carry the glad tidings of salvation to the unenlightened natives of Calcutta;—a movement which appears to have been signally owned and blessed of God.

In 1762, that eminent and laborious missionary, Christian Frederic Swartz, who had arrived in Tranquebar about twelve years before, visited Trichinapoli, with a view of making it his principal place of residence. Here he took the charge of the English garrison in the fort, besides laboring indefatigably among the natives, and travelling every day with his catechists into the circumjacent villages, in order to explain the gospel to all who would listen to its momentous truths.

About the year 1768, the Protestant missionaries had to rejoice over the conversion of some Catholic ecclesiastics, whose minds appear to have been divinely illuminated by an attentive perusal of those sacred oracles, which, in former times, they had so pertinaciously withheld from the members of their own communion. Among these may be enumerated Manuel Jotze da Costa, a Portuguese friar of the Dominican order, who had at one time been invested with the authority of an inquisitor; Father Rodriguez, who withdrew himself from the church of Rome, and craved the protection of the Dutch factory in Siam; and Father Corta, who, after many intellectual struggles, joined the Protestant congregation at Madras.

In 1775, according to the statement of a highly respectable writer, the Danish mission in India consisted of five principal branches; the different stations were occupied by thirteen missionaries and upwards of fifty native assistants; the schools contained six hundred and thirty-three children; and, in the short space of one year, nine hundred and nine new members were added to the different churches." pp. 29, 30, 31.

But we must leave the introduction, and proceed to the body of the work. The history of the missions is here given according to seniority. The first, of course, is that of the Moravians or United Brethren. Chapter I. treats of their missions in Greenland; chap. II., in the West India islands; chap. III. in North America; especially in Canada and the United States; chap. IV. details their operations in the six stations, now or formerly occupied by them in South America; chap. V. gives the interesting narrative of their missions to the Esquimaux in Labrador; chap. VI. follows them to South Africa. In chap. VII. we trace them in the opposite extremity of the earth, Asiatic Russia. After this, comes an account of their unsuccessful missions in various regions; and this part of the history closes with a summary of the present operations of the Moravian Brethren. From this summary it appears, that in seven different countries or provinces, they have 42 stations and 209 laborers.

The next division of the work is devoted to the **ENGLISH BAPTIST MISSIONARY SOCIETY**. The following notices of the origin of the society will be read with interest.

"In the year 1784, at a Baptist association held at Nottingham, it was determined that one hour in the first Monday evening of every month should be devoted to solemn and special intercession for the revival of genuine religion and the extension of the Redeemer's kingdom throughout the earth; and, about three years afterwards, the providence of God brought forward an individual to assist in this holy cause, who was destined, in after-times, to render the most important and invaluable services, both to the Christian and the Pagan world. This was the Rev. William Carey, of Moulton, in Northamptonshire, and afterwards of Leicester; whose mind, from his first entrance on the work of the ministry, appears to have been deeply imbued with commiseration for the state of the heathen, and who, from the geographical knowledge which he had obtained, and the peculiar facility

which he possessed in respect to the attainment of languages, seemed designed by the all-wise God for some undertaking of more than ordinary interest.

In the spring of 1791, at a meeting of ministers held at Clipstone, in Northamptonshire, the Rev. Messrs. Sutcliff and Fuller delivered two discourses, which were admirably adapted to fan even the latent sparks of missionary zeal into a holy flame; and Mr. Carey, whose soul was always alive to this important object, earnestly pressed his brethren, after the conclusion of the services, to adopt some resolution with a view to the formation of a society for the evangelization of the heathen. In this attempt he did not succeed; but as he was known to have a manuscript in his possession, entitled, "An Inquiry into the Obligations of Christians to use Means for the Conversion of the Heathen," he was requested to revise and publish it, that it might be laid before the religious public.

The next annual association was held at Nottingham; and as Mr. Carey was, on that occasion, appointed to preach before his brethren, it was natural to suppose that he would bring forward the subject which lay nearest to his heart, and that his remarks and exhortations would be productive of the happiest effects. This anticipation, so reasonable in itself, was abundantly verified. The preacher selected for his subject that beautiful passage in the fifty-fourth chapter of Isaiah, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." And, after stating in his introduction, that the church was here addressed as a desolate widow, residing in a small cottage; that the command to enlarge her tent clearly intimated an increase of her family; and that, to account for this unexpected change, she was reminded that "her Maker was her husband," who should be "called the God of the whole earth;"—he took up the passage as affording legitimate ground for two important exhortations, viz. "*Expect great things from God,*—and *Attempt great things for God.*" The truths advanced in this sermon appear to have been attended with a peculiar unction of the Holy Spirit; and in the course of the day, it was resolved that a plan should be prepared against the next meeting of ministers at Kettering, for forming a society with a view to the propagation of the gospel among the heathen. Mr. Carey also kindly promised that whatever profits might arise from his new publication on the subject should be applied to the use of the projected society.

"In agreeing upon a plan," says the writer of a Brief Narrative of the Baptist Mission in India, "we had no difficulties to encounter from diversity of opinion; for in every thing of importance there was a happy unanimity. We conversed on all subjects, without debating on any. The general principles on which the society was formed, were, in respect of civil government, to yield a cordial and unreserved obedience in every thing consistent with our duty to God; and, in respect of Christians of other denominations, to cherish a catholic spirit towards them, and engage in a ready co-operation with them in every thing which did not require a sacrifice of religious principle. Considering the present divided state of Christendom, however, it appeared to us, that each denomination, by exerting itself separately, would be most likely to answer the great ends of a mission. Hence the name by which we at first chose to designate ourselves was, 'The Particular (or Calvinistic) Baptist Society for Propagating the Gospel among the Heathen.' But so far were we from having in view the exclusive promotion of our own peculiar principles, as Baptists, that we were determined, from the beginning, if no opportunity appeared for sending out missionaries of our own, that we would assist other societies already in being, among the Presbyterians and the Moravians.

"Some of the greatest difficulties which we had to encounter were the following. We were inexperienced in the work;—we knew of no opening for a mission in any one part of the world more than another;—we had no funds to meet the expense that must attend an undertaking of the kind;—our situation in an inland part of the country was inconvenient for foreign correspondence;—the persons who would have the management would live at such a distance from each other as to render frequent consultation impracticable;—and finally, in forming a society, there would be danger of its falling under irreligious influence. From these and other considerations, those who were expected to engage in the work, entered upon it with much fear and trembling."

On the 2d of October, 1792, the ministers met at Kettering; and, after the public services of the day were ended, retired for prayer. They then solemnly pledged themselves to God, and to each other, to make a trial for introducing the gospel amongst the heathen. "And though," as the writer we have just quoted observes, "they were not insensible to their want of experience, they hoped that He whose cause it was would endue them with wisdom, as occasion might require, and vouchsafe to guide them with his eye."—As to funds, they opened a subscription at the time, the amount of which, though only £13 2s. 6d., was considered sufficient for present purposes: and they had no intention of appealing to the public till a more specific object could be proposed to their consideration. In respect of foreign correspondence, they hoped to find friends at the different seaports who would be willing to assist them: and, as to the difficulty of a number of persons acting in

concert, though residing in different parts of the kingdom, they felt themselves obliged to encounter it as well as they could, and to supply the want of personal intercourse by writing. On this account, however, they found it would be impracticable to nominate a large acting committee; or, that the members of it should go out at certain periods, and others be chosen in their stead.—Finally; with respect to preserving the society from irreligious influence, though every person who should subscribe ten pounds at once, or half a guinea annually, was considered a member; yet, as the committee, to whom the management was entrusted, consisted either of ministers or respectable characters in the different churches, who would act without any pecuniary reward, and whose places, as they should die, would be filled up at a general meeting, by others of like character, it was thought as great a preservative as human means could suggest. The Rev. Messrs. Ryland, Hogg, Carey, Sutcliff and Fuller were chosen to form the first committee, and Messrs. Hogg and Fuller were requested to act as the treasurer and secretary of the infant society." pp. 183, 184.

On the 20th of March 1793, the first missionaries were designated to their work, at Leicester, and sailed, in the following June, on board a Danish ship. We would give an abstract of this first mission of the English Baptist Missionary Society with great pleasure; but we would rather our readers should do themselves the gratification to peruse the whole in the work itself. Suffice it to say that, in connexion with the Serampore mission, there are now 20 stations and sub-stations, 17 British and Indo-British brethren, and 15 native preachers; and during the year 1829, 49 were added to their churches by baptism.

Separately from the Serampore establishment, and properly under the patronage of the original society, there are, in all parts of the world, where missionaries have been sent, 56 stations and sub-stations, and about 30 brethren, besides numerous native assistants. At Montego Bay, one of the society's stations in the West Indies, are 1572 church members, and in two churches at Kingston, nearly 4000. A tabular view is given, which presents in a most cheering light the amount of success, which the divine Spirit has given to the labors of the Society.

Next in order comes the history of the LONDON MISSIONARY SOCIETY. We cannot resist the temptation to present a few of the first paragraphs to our readers.

"It is now the pleasing task of the historian to relate the formation of a society, which, desirous of merging party names in one grand combination for the diffusion of divine light through a benighted world, extended the hand of cordial fellowship to all the genuine friends of the Redeemer; and erected a banner, beneath which both ministers and private Christians of evangelical sentiments, but of different denominations, might, without the slightest sacrifice of religious principle, concentrate all their energies with a view to the spread of the gospel, the exaltation of Christ, and the salvation of souls.

A visit that the Rev. David Bogue, of Gosport, made to Bristol, in order to supply the Tabernacle, a church erected by George Whitefield, gave rise to the actual resolution of uniting different bodies of Christians in the glorious work. The parlor of the Tabernacle House is called "the cradle of the Missionary Society."

An Address to Evangelical Dissenters by Mr. Bogue, published in the Evangelical Magazine for September, 1794, excited considerable interest among those who were truly desirous of witnessing the extension of the kingdom of Christ; and, after several private conversations had been held upon the subject, the first concerted meeting, with a view to the formation of the society, took place on the 4th of November. It is said to have consisted of "a small but glowing and harmonious circle of ministers of various connections and denominations." From this time, the friends of the perishing heathen appeared evidently to increase both in numbers and cordiality; and, in the month of January, 1795, it was deemed expedient to ascertain the disposition, and to solicit the assistance, of evangelical ministers in the metropolis. An "Address to Christian Ministers, and all other Friends of Christianity, on the subject of missions to the Heathen," was accordingly drawn up, and sent in various directions as a circular; and was also inserted, about the same time, in the Evangelical Magazine. p. 327.

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Previous to the dissolution of the first general meeting of the Missionary Society, the directors had resolved, in humble dependence on the aid of their Divine Master, to commence their operations by a mission to the islands of the Pacific ocean, which had been

brought to light in the voyages of discovery made by command of his majesty, George the Third; and which, however uninviting to the ambitious projects of the warrior, and the anxious speculations of commerce, seemed to present an open door for the introduction of the gospel to a people who were in the most deplorable state of ignorance, and whose beautiful country was literally filled with the habitations of cruelty. With this view, subscriptions were raised to a considerable extent: a committee of examination was formed: a number of zealous persons expressed their willingness to consecrate the remainder of their days to the instruction of the heathen; and on the 10th of August, 1796, thirty missionaries, with six women and three children, embarked at London, on board the *Duff*, a vessel purchased by the society for the sum of five thousand pounds, and intended to be commanded by captain Wilson, a gentleman who had for some years retired to affluence and ease from the East India service, but who voluntarily tendered his assistance on this highly interesting occasion.

A gentle breeze springing up from the west-north-west, the mariners weighed anchor, and hoisted the missionary flag at the mizzen top-gallant-mast head; three silver doves on a purple field, bearing olive branches in their bills. Multitudes of pious persons had been previously flocking around the vessel in boats, to take their leave; and as the heralds of divine mercy sailed down the river, singing the praises of their exalted Saviour, the scene became more deeply affecting. The sailors in the different ships which they passed, viewed them with silent astonishment; whilst the serious people who had assembled on each side of the river, waving their hats, bade these servants of God a long and affectionate adieu. From Gravesend, Chatham, and Sheerness, many of the friends of the institution met the vessel, bringing with them, in token of affection, supplies of poultry, and such other stores as they considered might be acceptable.

On their arrival at Spithead, the wife of one of the lay-missionaries, having suffered severely from sea-sickness, was induced to abandon the prosecution of the voyage, and, at her urgent request, was set on shore. Her husband was evidently grieved and disappointed in the frustration of an object on which he had fixed his mind; but the directors considered it would be highly improper to separate man and wife, and he was accordingly sent from the ship with the suffering and dejected invalid. Here, also, James Cover, son of one of the ordained missionaries, died, in the last stage of a consumption, and was committed to the silent tomb, till the morning of the resurrection.

At Portsmouth, the *Duff* was detained nearly a month, whilst waiting for a convoy. This delay, however, though extremely mortifying in the first instance, was productive of beneficial consequences to the mission; as it afforded the most satisfactory proof of the steadiness of the persons engaged, and enabled them to procure, from a friendly clergyman, an authentic detail of the transactions of the mutineers at Otaheite, during an abode of about two years, together with an interesting account of the country, and a vocabulary sufficiently copious to supply the missionaries with the rudiments of the language, and to furnish them with a variety of such phrases as would be most absolutely necessary in the commencement of an intercourse with the natives.

At length, after various delays and disappointments, our missionaries sailed from England on the 25th of September, and, after a safe and pleasant passage of about seven weeks, arrived in the harbour of Rio Janeiro, on the coast of Brazil. Here they refitted their rigging, laid in stores of water, wine, live stock, &c. and procured a variety of seeds and plants, which it was supposed, might be successfully cultivated in Otaheite. They then resumed their voyage, intending to go round by cape Horn; but they met with such contrary gales, and were repeatedly exposed to such imminent peril, that the captain relinquished his original plan, and determined to take the eastern passage, though he was aware that to reach Otaheite by the nearest course, they must run about fourteen thousand miles, though the way by cape Horn did not exceed half that distance.

In the afternoon of the 1st of March, such immense quantities of rain descended for about two hours, that nearly a tun of water was caught by the missionaries. About three hours of fine weather succeeded; but, at the expiration of that time, the clouds assumed a gloomy aspect, and such an alarming night commenced, that orders were given to furl every sail except the foresail, and to lay to. The rain now descended in more violent torrents than before, accompanied, from nine o'clock till midnight, with the most vivid flashes of lightning and tremendous peals of thunder, which seemed to shake the *Duff* to her centre at every clap. At length, however, that omnipotent Saviour, who holdeth the winds and the waves in the hollow of his hand, graciously interfered on the behalf of his affrighted servants, and husked to silence the fury of the storm.

On Saturday, the 4th of March, the island of Otaheite was discovered at a considerable distance; and, by seven o'clock the next morning, the missionaries got abreast of the district of Atahooroo; when seventy-four canoes, many of them double ones, each carrying about twenty persons, put off from the shore, and paddled rapidly toward them. About a hundred of the natives crowded on board, in spite of every exertion to prevent them, and began dancing and capering about the decks like frantic persons, exclaiming, "Taic, Taio!" and occasionally uttering a few sentences of broken English. The missionaries

were both surprised and disappointed whilst viewing the disorderly conduct of their visitors, and inhaling the smell of the cocoa-nut oil with which their bodies were smeared; but the momentary prejudice thus excited was soon removed by the vivacity, good nature, and apparent ingenuousness of the Otaheitans; who, on some of the great guns being hoisted out of the hold, for the express purpose of overawing them, evinced that they were as free from the apprehension as from the intention of mischief, by cheerfully assisting in placing those weapons of destruction on their respective carriages." pp. 332, 333.

We have not space to proceed any further with our extracts; nor to relate the narrative of the distribution of this devoted company on various islands of the Southern Archipelago, and their mode of reception by the natives.

The history of the London Missionary Society extends to the close of the fifth number, the last issued, and is not yet completed. The first chapter contains the account of the origin of the society. Chap. II., its missions in the South Seas; Chap. III., in South Africa; Chap. IV., in the African Islands, and Chap. V., in the East Indies. The society has other stations, some of them of great interest; and we wait, with impatience, for the following numbers of the work, that we may "read the wonderful works of God."

In closing this extended notice, we would express our grateful thanks, in the name of the Christian church and of the cause of missions, to the generous publishers. They seem resolved to spare no expense to make the history worthy of its enrapturing subject, and of universal encouragement. The work is not sectarian; but each society is left to give its own narrative in its own way. It is amply recommended, too, by clergymen of six different denominations—Baptist, Congregational, Presbyterian, Episcopal, Dutch Reformed, and Methodist. Its circulation, we understand, is extending; and if all our beloved brethren would obtain and read it, we doubt not, our missionary concerts would become scenes of more lively interest. The missionary treasuries would be filled, and the cause for which Jesus laid aside his glory and came on his mission of love, would soon triumph. We beg our friends not to deprive themselves of the pleasure of owning the History.

LITERARY NOTICES.

BEAUTIES OF COLLYER; *Selections from his Theological Lectures, compiled by REV. J. O. CHOULES. Lincoln and Edmands, BOSTON, 1833: pp. 204.*

This forms another of the series of books, entitled "The Christian Library." It is written in a chaste and attractive style. The subjects are well chosen, and well treated. The descriptions are graphic, and the articles so short, that even the most indolent will love to read them. Dr. Collyer, the author, has been, for nearly 30 years, a minister of great popularity near London. Seven volumes of his works have been published in England, of which only one has been reprinted in America. In briefly examining the book, we were especially pleased with the articles—Patriarchal Faith—Human power is limited—Character of Moses—The bad man in solitude—and, the Progress of the Gospel. A beautiful engraving of Abraham, offering up Isaac forms the frontispiece.

RESEARCHES OF REV. E. SMITH AND REV. H. G. O. DWIGHT IN ARMENIA; *with a visit to the Nestorian and Chaldean Christians of Oormiah and Salmas. BY ELI SMITH, Missionary of the American Board of Commissioners for Foreign Missions, BOSTON: Crocker & Brewster. NEW YORK: Jonathan Leavitt, 1833. 2 vols. 12mo, pp. 328 and 348.*

Messrs. Smith and Dwight are the first Americans who have trodden the soil of Armenia, and given to the public a history of their wanderings. The journey described in this work occupied about fifteen months—a period, to us who read the chronicle, full of interest; but to the travellers, full of hazard and suffering, fatigue and anxiety. We have always ardently desired that our missionary brethren would make their journeys and investigations, subservient, though primarily

to the promotion of holiness, yet subordinately to the cause of science. By this work, as well as the tour of Messrs. Anderson and Smith in the Peloponnesus, we rejoice that our desires are in part fulfilled. The cause of missions is so dear to us, that we would have every thing done to render it an object of favor in the eyes of the *whole* community; furnishing results, to interest and investigations to benefit even the most enlightened among us. While the care of souls and the advancement of the kingdom of Christ is the missionary's main work, literary and scientific inquiries may often be made with but little pains-taking to himself, and greatly to the honor of his office and the promotion of the cause of learning.

The volumes before us contain all that we could ask. Multitudes of facts which interest us, and which inexperienced travellers would have omitted, are here retained. A very beautiful colored map of Armenia accompanies the work, containing, probably, greater approaches to geographical accuracy, than any before published. We regret that a more extended notice, with extracts, from the work, must be withholden from our readers till our next number. The space occupied by the Origin and History of Missions prevents us from offering such an article as we wish to write, the present month. And the only reason why we noticed it here at all is, that our friends may early secure to themselves the pleasure of reading these interesting Missionary Researches.

MEMOIR OF ELDER JOHN PEAK, *written by himself. Second Edition; BOSTON, 1832. pp. 225, 12mo.*

The former edition of this work, we believe was extensively circulated. The present is furnished with a very correct likeness of the author; and an appendix is added, giving a brief history of the origin of several churches in the neighborhood of Boston. It is well to read the trials, which the early ministers of our denomination were called to encounter, and to see how "the Lord has led us through the wilderness." By comparing the past with the present, we shall see abundant reason for gratitude.

A BRIEF TREATISE ON THE DUTY OF COURTESY, BETWEEN THOSE WHO DIFFER IN OPINION. *By Gustavus F. Davis. HARTFORD; F. and J. Huntington, 1832, pp. 36, 12mo.*

The present treatise was originally delivered in the form of a lecture before two different literary associations in Hartford. The author was induced to give it to the public by the wish of several who heard it, and because no similar treatise was known to him, in the English language. It is worthy of perusal, as

leading our thoughts to an important subject, which, we fear, is too often disregarded—Christian kindness, or charity.

LETTERS TO A YOUNG STUDENT IN THE FIRST STAGE OF A LIBERAL EDUCATION. *Perkins and Marvin, BOSTON, 1832. pp. 174, 12mo.*

This is a work of great merit. It comes in to advise and counsel the student, just at the time when he most needs such aid. We can fully subscribe to the opinion of President Lord, in the preface—"It deserves the attentive perusal of every student: and whoever shall shape himself by its instructions, will find, at the period to which they lead him, that he has gained an object heretofore attained by few, a capacity for entering upon his professional studies, without the necessity of correcting the errors and mistakes of his preparatory education." It is an additional recommendation to the work, that it is printed with great taste and accuracy.

A TRIBUTE OF RESPECT TO THE CHARACTER AND MEMORY OF MR. ENSIGN LINCOLN; *by REV. DR. SHARP. Boston pp. 16, 8vo.*

This is a sermon, from the text, Dan. vi, 3. "An excellent spirit was in him." The character and circumstances of the Hebrew prophet are described, and a parallel drawn in which the piety and goodness of the deceased are happily exhibited. From the aversion of the author to indiscriminate eulogy avowed in the beginning of the sermon, and his long and intimate friendship with Mr. Lincoln, we are glad he has yielded to the request for its publication. The friends of the departed saint, who is commemorated, will be pleased even with so brief a memorial of his excellence.

DR. BEECHER'S SERMON ON DEPENDENCE AND FREE-AGENCY; *a sermon delivered in the chapel of the Theological Seminary, Andover, July 16, 1832: Perkins and Marvin, BOSTON, 1832; pp. 40, 8vo.*

The text of this sermon is John xv, 5, "Without me, ye can do nothing." The first six pages are devoted to an exposition of man's dependence on God as a *creature*, and his dependence on God as a *sinner*; i. e. of natural and moral inability, as drawn from the representations of the Bible and human consciousness. The remainder of the sermon is occupied in answering objections and clearing away difficulties, raised against the doctrine as explained in the beginning. We have read the discourse with pleasure and profit.

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17 Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burma.

MR. MASON'S JOURNAL.

(Continued from Page 81.)

Jan. 12. A long walk this morning brought us to Pyen-pyoo-ngay, the second Taleing village on our way. Here I left Burman tracts for a man that can read, but who was absent at the time of our visit. At Tsung-tzen, I presented the villagers with "the Balance," in Taleing, and passed on to Men-dat, the principal and oldest village in the settlement. It stands on the south side of a large creek without ford or bridge, which falls into the Tavoy river near its mouth. Here is a small wharf and a large kyoung, which seems fast going to decay; though scenes from the Burman books, carved on its door-panels, are not yet entirely effaced. I spent about an hour here, where I found three priests, and seven boys studying for the priesthood. One of the former could read Burman, and was altogether an inquisitive and interesting individual; much more so than his brethren seemed to like. With him I left Burman tracts; while to an intelligent and attentive layman that came in, I gave one in Taleing.

KIND RECEPTION OF KO-THAH-BYOO.

14. Ko-Thah-byoo brought quite a favorable report this morning of the Karens with whom he spent the night, and from the looks of his "serip," it certainly appears he met with a welcome reception. We found the walk to this place, Pai, extremely fatiguing, our path sometimes leading us over barren hills exposed to the sun, and at others through a thick growth that

sufficiently resembles cane to remind me forcibly of walking through the cane brakes of the Mississippi. We fell in with a Karen house, on our way, and found that its occupant was known to some of our company, having visited Tavoy. He listened to the truth with attention; and, on receiving the tracts I gave him, raised them between his hands over his head, symbolical of his intention to observe their instructions.

On reaching this village, I found the zayat occupied by a priest who seemed to be engaged in a like work with myself, propagating religion. Willingly would I have shared the shelter with him; but, no sooner did he see me, than he began to pick up his things, and call his scholars to leave the place. He would say little more to me than—"I have seen you before in the city and read your books," regarding both, apparently, with utter abhorrence. We had twelve or thirteen men at worship to night, a respectable audience for six houses—the number in the village.

Sabbath, 15. Learning from the villagers that there was a feast or funeral ceremony among the Karens near, I sent Ko-Thah-byoo and Moung Sha Too up the creek this morning, to preach to them. They returned about dark; and the old man says he had an audience of thirty or forty, who gave good attention to all he said; and while some opposed, many promised to consider and examine. We had one Karen at worship in the A. M. with us, who, so far as appearances go, affords encouragement. But the sound of the axe and the loom, that have been ringing in my ears, forcibly admonishes me that, in this land, the "poor man's day" is unknown;

while the call of the peacock, the hallooing of the monkey, and the tiger's yell, which at different hours have been heard around us, tell me I am far, far from the land which remembrance paints with halos of heaven.

APPLICATION FOR TRACTS.

19. I concluded this morning to go down to Pa-la, a day's journey still further south. To make ourselves as effective as possible I left Ko-Thah-byoo and Moug Sha Too, with directions to spend the time during my absence in preaching at the kyoung, and wherever they could obtain hearers. I was surprised, before starting, to have an application from a man in the village for tracts, which shows br. Wade has not filled them to satiety. I was also gratified to have the man I discharged at Palow come to me for tracts, before leaving the village. After I had my hat on for travelling, the men started a difficulty in not being able to find the road. This however was soon overcome by obtaining a guide from the neighbourhood, and the event showed that he was needed. The road, after the first two or three miles through paddy fields, was over a succession of hills, and through a corresponding series of swamps, in which the path for a considerable distance would be knee-deep in mud and water. Before arriving at Thing-gu the guide and myself started a rhinoceros near our path. The men were in great fear of it, and moved on with all possible stillness, as they represent them very dangerous; and my guide told a long story of a Karen that was killed by one. Some five or six miles brought us to Thing-gu (10 hours.) While we were waiting for the tide to go down in a neighboring creek, the villagers assembled around us and for the first time heard the gospel. While some were pleading for Gaudama, the part of the zayat in which they were sitting broke down; at which I cried out, "that is like Gaudama's religion; all who rest on it will find it break down, and drop them into hell."

We had few at worship; it was late when we arrived; and the kyoung is a little out of the village, which contains I judge fifty houses. I learned, however, that br. Wade had sent up tracts from some point accessible with boats; and indeed the people here call it only a day and a half journey to Mergui; and all the villages south of us belong, I believe, to that province.

20. Having visited nearly all the villages in this province south of Tavoy, I now turn my face homewards, intending to pass

up among the mountains, and, in like manner, visit all the Karen settlements. Two or three miles beyond Pa-la, the road from the east crosses an extensive plain to a hill of no great altitude, on its west side. At the northern point of the western extremity, is the large village of Pa-la. The road, in the interval which passes along the side of the hill, commands in some places a beautiful prospect of the eastern mountains, and the plains below—little clumps of wood land interspersed with extensive paddy fields, in some of which the ox is seen treading out the corn, and in others, raised on a little platform suspended from the angular point where four bamboos meet above his head, the reaper pours out the fruit of his toil, now rice and chaff, to the mercy of the wind; and the view cannot fail to remind one of that man, "who is as the chaff which the wind drives away." Beyond, a novel sight presents itself, and beautiful as novel—paddy-fields, green with their second growth. By the contrast they form with the dry straw in the fields around, and the dull and fading verdure of the woods beyond, the sight is one which seems to refresh and invigorate a weary man to gaze on. The water for the growth of the rice is obtained by an expedient precisely similar to that adopted by the New-England farmer to obtain crops from his meadows. A stream is dammed up, until it spreads its waters to a sufficient depth around the roots of the rice. I was forcibly struck while contemplating the scene, with the Psalmist's expressive simile of the pious man, "as trees planted by the waterbrooks." Passing through Ka-dai, we found a dead priest lying in state in a zayat built for the purpose. He died in the rains, and is cased up in a coffin sealed with pitch, or some bituminous substance. Of course there is an abundance of gilt and tinsel about the external decorations, and a hundred despicable ornaments in the zayat. The kyoung is supplied by an old priest, who told me he was originally from Penang; and on inquiry he said there were many Boodhists there. I found "The View" lying at his side, which he had obtained at Pa-la. On asking if he believed it, he replied "I am examining and considering." I hastened to cross the creek, that detained us yesterday, before the tide came, in which we succeeded. This is a place that cannot be surpassed by all which has been represented of the famous tree at Nerbudda. The path for 150 yards lies in a bottom, overflowed at flood tide and overshadowed by a complete net-work of branches, which throw down a

thousand roots that stand like pillars in the ground, and form a perfect labyrinth, impervious to the sun's rays. Some of the branches arch the creek and put down roots on the opposite bank.

21. I succeeded this morning with some difficulty in obtaining two small canoes to carry us up to Pa-lan-goung, the village from which I write. During the hour we were waiting for the tide to turn, two Burman men applied for tracts; I reluctantly gave one to each, out of the few reserved for the Karens. Three hours brought us to this place without fatigue, other than exposure to the sun, but to which I am getting inured. On the way, I stopped a few minutes at Shat-kwen goung, which is a hill close to the river, composed almost entirely of shells. Several persons are employed in digging them out of the steep sides of the hill for the purpose of burning to make lime. They are found, almost unmixed with extraneous matter, immediately under a thin coat of loam, sufficient however for the nourishment of a thick forest. The place where I found them at work, though far above high water, is still at the foot of Nantoung, a mountainous ridge that runs down to the water's edge. The shells resemble most those found imbedded in the limestone rocks of the Mississippi valley—principally what are denominated *Pectines*, less than an inch in diameter, though a few solitary oyster shells, uncommonly large, are wedged in among them. The Burman tradition connected with the formation of this mountain is sufficiently marvellous. "The shells were brought here," say they, "by the great bird H, tu-lon-ga—a bird so powerful and ravenous, that it made war on cities and devoured their inhabitants. On leaving the neighborhood of this mountain, it flew to the city Puh-gan,* and was prevented from destroying it at once, only by the king offering to furnish it daily with a virgin princess for food. During seven days, the contract was punctually performed; but at the end of this time, the king's son killed it with a bow and arrow." I know not but this is a fair specimen of what a Burman treasures in his mind for truth.

Telling Moung Shwa Moung the shells were probably brought there at the time of Noah's flood, I bade him relate the history of that event; and this account afforded them a subject for conversation the remainder of the way.

*Puh-gan, an ancient city on the Irrawaddy, mentioned in Mr. Judson's Journal.

KAREN VILLAGES.

On my arrival here, I despatched Kothah-byoo and Moung Long without delay, to explore the head waters of the stream for Karens. Soon after, the head man of this village came and asked for tracts; and I am sorry for not adhering to my original plan of taking two thousand with me. The twelve or thirteen hundred have gone off, and they seem in greater demand than ever. We had several men from the village at worship to night, and they were more than commonly attentive, and promised to consider and examine our religion.

I sometimes groan for success; but to be a pioneer is a privilege, and should no apparent success attend, it is no less my duty to labor. The work is God's and must ultimately succeed. The time, manner, and instruments, by whom that success shall most eminently appear, are known only to him, who "worketh all things according to the counsel of his own will."

The Sabbath brought the mission boat from Tavoy with a supply of tracts, and periodicals to gladden my heart, from America. Several Karens also arrived in the course of the day, with whom we had some interesting conversation.

23. We found our Karen visitors, after being under way about an hour, who were waiting to furnish us with a canoe on arriving at the head of tide water, the mission boat being too large to proceed further. A single canoe received us all; and after a long ride on a stream sometimes so shallow that the men had to lighten the canoe to pass the shoals, and in others 15 or 20 feet deep, with an abundance of wild scenery on its banks, we reached the house, in which I am now seated. The man with whom I was most interested yesterday proves to be the head man of the Karens on this creek.

It appears he had previously heard part of an "Investigator" read by some Burman with whom he met, and he professes a wish to know more. The first object that struck me on coming into the house was a little bamboo shell or cage, with offerings in it for demons. I told him demon-worshippers would go to hell; and gave him to understand such foolish things ought to be put away at once; but he told me he wished to learn more of our religion, and increase in knowledge gradually. We had several about us before dark, who kept us talking or reading to them until worship, when I addressed them from Luke xix, 9—"This day is salvation come to this house." Two men manifested considerable interest; but the people here are Boold-

hists as well as demon-worshippers; so Satan rules supreme. I feel confident, however, that his reign is short with the Karens—They have an ear to hear.

24. Was occupied with various little companies of Karens that came, and with visiting several houses in the settlement, where we ever found attentive hearers. There are about thirty houses belonging to the valley, in which the head waters of Palow creek rise; but more than two or three are not found together, and rarely more than one. Excepting two or three families the inhabitants are all of the Meat-khyeen nation.

25. Before starting this morn. for the En-boung Karens, one of our most interesting hearers with his wife, brought a present of rice, eggs, and plantains, which are most acceptable as being an indication of their favorable regard for the truth. We passed fourteen houses to day in the Palow settlement, among which we made four considerable halts. Ko-Thu-byoo literally used all diligence in preaching at the houses as we passed along. The people were attentive, but Christianity is wholly new to them, and I fear, much is not understood—the more so, from the fact that our Karens are not well understood by these Meat-khyeens. So far as I can judge, the languages of the two nations differ as widely as Latin and Greek. Many of the Meat-khyeen tribe understand the Meat-thas, because the two languages are nearly alike. Moung Sha-ltoo says the Meat-khyeen sounds as foreign to his ear as Chinese. It is a fact worthy of notice, that while the Meat-tho is very generally understood by Meat-khyeen men, the reverse is not true in respect to the other nation.

26. Was absent in going from house to house in the En-boung settlement. It embraces but nine houses, and the people are all Meat-khyeen, who understand so little of Meat-thoo, that Burman was our principle medium of communication. We met with several, however, who appeared well, and promised better; but the “Lord knoweth the heart.”

27. Before leaving the house where we slept last night, one of the two men, heads of the families that compose its inmates, asked for a tract, urging that he could read and wanted a book of his own, the one already allotted to the house, being claimed, it seems, by his associates. They listened with much interest to the language I addressed to them at parting, and were, on the whole, highly interesting individuals.

CURIOUS DWELLING AND DISCIPLINE.

On reaching the first houses in the Tamen-na-tsa settlement, we were informed that nearly the whole of the inhabitants had gone to a “feast of bones,” at Pyee-khya creek; but, added an informant, “there is one of your disciples in the village, who has not gone.” I of course soon took a guide to where our disciple lived, and was surprised, on approaching the house in which I am now seated, to see a large building with graduated roofs built on the model of a Burman temple. I found the internal arrangement as singular as the external appearance was unexpected. The first room like an outer court, incloses a more central one, which in its turn incloses a third, and each with a floor raised a step or two above the more external one. The apartments are separated from each other by partitions of mats, about four feet high. The whole is finished in the highest style of which this people are capable, and the central room furnished with a tin chandelier of foreign workmanship, suspended from the roof. This apartment has a shelf running round the top of the partition, which was well furnished with flower-pots, in the custom of religious Burmans, and, on one side, a small temple, some two feet high, with five or six graduated roofs, and bearing the marks of a work of considerable ingenuity, and as I judged, beyond Karen skill. There I found one disciple, a man with short hair and a white upper garment, like a religious order, among the Burmans, large white pantaloons, like a Parsee, and eyes like the eyes of a maniac. He professed, on being questioned, to have worshipped the “one God,” for seven years, sometimes saying he heard of God by means of the English arriving in Tavoy at that time, and at other times boasting “I was taught by no teacher; I was taught by the Spirit of God himself.”

Pointing to the little demon temple I inquired, “is not that connected with the worship of demons?” “No, we have broke off such things as that,” was the ready reply. Soon after, a Karen from a neighboring house came in. “For what purpose,” I demanded, “was this building erected?” “To worship in he answered. “What do you worship?” “That demon temple, he rejoined, with the Christian books on the top of it. We assemble in this outer court, one that can read, reads a portion of the books, and then the book

are placed on the top of the temple, when we all fall down and worship." On asking to see the books, he brought me a bundle of tracts, carefully tied up, including a copy of Matthew. I told him they ought to do as the books said, and worship the God they revealed; but not worship the books. He replied "the teacher told us," pointing to our "disciple" that sat smiling near.—When worship-hour arrived, we found that eight men had assembled from the settlement, most of whom gave us their undivided attention, and approved apparently of all we said. After our religious exercises closed, I asked, "are you determined to go to hell?" and when they replied in the negative, I added "then destroy that demon temple." At this point, the "teacher" in white prostrated himself and made a short prayer in Karen, for the spread of Christianity.

After a short interval, I again resumed the subject of demon worship. On their promising to abandon every thing of the character, I continued "unless I see you destroy that demon temple, I shall not believe you." The matter was now referred to the teacher, as being a thing under his control. He said, "do as the great teacher says." No sooner were the words spoken, than one of the men, jumping up, exclaimed, "I will burn it then;" and in a few minutes, Ko-Thah-byoo, who had laid down to sleep, was preaching to the little circle assembled round its blaze. A large white umbrella also adorned the room, for the use of which I began now to inquire; when I learned that on spreading it out, "the teacher" saw the demons in it! This, I of course condemned to our auto-da-fe. Next appeared two frames of palm-leaf shades, used by Burman priests, but covered with white cloth—then a large bunch of rattans, loaded at one end with lead, and used, as I was informed, to beat demons out of their unfortunate possessions; all which were condemned to the flames. I now asked, "is there any thing more?" "The cap only," the teacher replied; and seeing this adorned with rows of green beetles, I reserved it for a curiosity.

Conversing with the teacher, after these things were over, he remarked, "teacher Boardman told the Karens before he went to Maulmein, to build zayats every where, and worship according to the books. We talked with each other in respect to the form of worship; and having no one to teach us, we devise this way ourselves." I directed them to keep the zayat for the service of God, in which they should assemble frequently, but more particularly on the

Sabbath, to read the Scriptures and pray to the Eternal God. The leading man however, seems an odd mixture of villainy and insanity, who has acquired a powerful influence over these credulous Karens by his magical practices; and I fear little permanent good will be effected, without the use of permanent means.

FRANCIS MASON.

Indian Stations.

VALLEY TOWNS.

Extract of a letter from Rev. E. Jones.

I consider the mission at present quite interesting, and in a condition to require the best counsel with regard to the mode of operations, and especially with regard to the means of support. The field is wide, and is still extending. Attention to the word of God is still increasing, and the need of more native help increases in the same proportion. I hope to receive the orders of the Board to employ three more native brethren. Our br. Bushyhead is willing to devote his whole time to the work; and I trust his labors will, as heretofore, be accompanied with the demonstration of the Spirit. He is capable of greater improvement than those who speak Cherokee only, as he understands and can read English books, so as to acquire knowledge from them.

Our Cherokee brethren continue to be very useful. The gospel, through their means, is carried to many distant places, and I trust we can still say that the Lord is pouring his blessing on the united labors of the station. There are, I think, as many serious inquirers now, as there were nine months ago, although between 60 and 70 have been added to the church. Several distant settlements are desirous to hear the gospel, whose wishes we cannot gratify.

On Sabbath, Dec. 23, we baptized one full Cherokee man, and a woman related her experience to the church and was approved. There are some others, who, I expect, will soon be candidates for the sacred ordinance.

With best respects, I remain,

Your servant in the gospel,

EVAN JONES.

WESTERN CREEK NATION.

A letter has been received from Mr. Lewis, missionary at this station, dated Dec. 19, 1832. He says, "Since I last wrote, I have had the pleasure of receiving 12 members into the church. Nov. 11, I baptized

10 persons, and, Dec, 9, two others. One of the 10, baptized in Nov., was a daughter of old Gen. McIntosh, and one of the most influential women in the Creek nation. I baptized her grandmother the month before, and a white lady from Tennessee. Since the Muscogee Baptist Church was constituted, we have received 52 members—11 natives, 39 Africans and 2 whites." The Sabbath school numbers 74, as the general attendance; and 300 is the usual Sabbath congregation. A plan having been formed to erect a house of worship at the station, Mr. Lewis says, "the most influential men in the nation have already requested a place to sit, in the gallery. They will also attend the Sabbath school."

DONATION FROM THE AMERICAN TRACT SOCIETY.

At the meeting of this society in January, a grant was made of \$1500 to the American Baptist Board, for the purpose of printing tracts in the Burman language. In view of the extensive utility and urgent call for "religious writings" throughout the Burman empire, this generous aid will be viewed as peculiarly providential, and worthy to call forth the sincere gratitude of the churches. A similar donation of \$1000 was made in May last, for the same purpose. While the Tract Society is thus extending its sacred influence to every region of the globe, it will be the constant prayer of the Christian community, that in all its acts it may meet the divine blessing, and be attended with increasing success.

A REPRESENTATIVE FROM EACH BAPTIST CHURCH IN AMERICA.

The following statements, by the editor of the New York Baptist Repository, certainly deserve attention. If the plan is impossible, let it be shown to be so. But if, all things considered, it bids fair to promote the interests of Christ's kingdom, it ought not to be suffered to lie unattempted. Christian obligation requires us to examine it, and, if it contain no flaw, Christian duty requires us to act upon it.

Those of our readers who have attentively read the appeal from our dear missionary brethren in Burmah, will recollect that they suggested the idea that every church in this country should have a representative sent abroad as a missionary among the destitute. At present this is impossible; but the possibility is much nearer than many imagine. There are now not far from five thousand Baptist Churches in the United States. We will leave out one half as not being able to do any thing for the support of missions. Then we have two thousand five hundred,

who can do something. Let us lay a plan embracing both the foreign and domestic missions, and if the churches will adopt it, then we have done with agents to go forth and gather the scanty offerings of our denomination:

1. It is a known fact, that a missionary can be supported either in India or America, for about \$400 per annum, after he is on the ground. Native teachers or preachers can be supported for \$100 per annum in Burmah. Many of our home missionaries need only one or two hundred dollars per annum, the rest being furnished by the people where they labor. This variety of amount required, is admirably suited to the means of different churches. A small church may have a representative abroad for \$100, while a large wealthy church may have one or two representatives at 4 or \$500.

3. Individual Christians may also send representatives.

2. Let an estimate be made of the ability of 2500 churches above mentioned, and see how the matter will turn out. To those who know the condition of our denomination, the following will not appear unreasonable or visionary:

There are 200 Baptist churches which are able to raise from 3 to \$500 per annum for the support of a missionary, besides other calls for religious charity.

Averaging them at \$400, the amount is \$80,000

There are 300 churches who can raise \$200 per annum in addition to other calls, which amounts to \$60,000

There are 1000 churches who can raise \$100 per annum which is \$100,000

\$240,000

There are 1000 churches that can raise \$50 per annum which is \$50,000

Here then is provision for 1500 representatives, requiring from 1 to \$500 each for their support, and a fund of \$50,000 to defray contingent expenses, printing Bibles and tracts, and paying the passages of missionaries to the fields of their labor.

It is possible some may be amazed to see near \$200,000 per annum set down for the support of missions by the Baptists in America; but let them read on a little further before they decide against it. There are only about 65,000 Baptists in England; but, for foreign and home missions they raise not less than \$60,000 yearly; and if they, ground down by taxation and tithes, can pay equal to a dollar each, we can do the same. Here, may then, we say, is proof that it can be done. But again, Baptists in this country purchase ardent spirit, wine, porter and cider enough to pay the whole amount. Abandon the use of all such useless articles, and there is a clear saving of all that is wanted. We stand securely entrenched on ground from which we never can be driven; and if the friends of

missions will act on this theory, and make it a point to have the churches adopt the plan here specified, the missionary work will go forward with an impetus hitherto unknown.

Should the two missionary Boards employ a suitable number of agents to go up upon the length and breadth of the land, and to lay this plan before the churches, with their sanction, no one can hesitate for a moment at the results. And there is much meaning in those three letters, T R Y.

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MISSIONARY FEELING IN ROCHESTER, N. Y.

The zeal for missions, which has, for a considerable period, characterized our brethren in this place, seems to remain unquenched. In the Sabbath school connected with the Baptist church is a "Youths' Foreign Missionary Society," formed for the purpose of sustaining a native teacher in Burmah. A letter dated Jan. 7, 1833, detailing some missionary resolves of the church, says, they have "accomplished the noble object of their association; and renewed their covenant with God and with one another, to effect by Divine assistance, the same end in the year upon which we have just entered. This is embracing the principles, indulging the spirit, and forming the habit, of benevolent action in the proper period of life. What a vast amount of good may such societies eventually achieve in the world."

The following are the resolutions referred to above :

Resolved, That the success which our Divine Lord has given to our efforts in this blessed cause during the past year, elicits our *highest gratitude*, and calls forth renewed energies for the salvation of the *heathen world*.

Resolved, That the success which has attended our collections for the Burman Mission the past year, has fully tested the *great efficiency* of our present systematic plan of *monthly pledges*.

Resolved, That by the blessing of God we will endeavour to support, for another year, a Missionary in Burmah.

Resolved, That the extended field which is opening in Burmah, France, and other portions of the world, so urgently pressing its claims upon the Board of our Foreign Missionary Department for their aid in sending them the *word of life*, demands our prayers, our holiest sympathies, and our united and increased efforts to sustain their operations. *N. Y. Bap. Register.*

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ABSENCE OF THE TREASURER.

On Thursday, Feb. 21, Hon. Heman Lincoln, Treasurer of the Board, sailed from Boston, to visit the Valley Towns Station, the residence of Rev. Evan Jones. This visit the Cherokees have for a considerable time been expecting; and we trust it will be beneficial to the interest of the cause. The Treasurer will be absent from the Rooms about three months. In that interval, remittances by draft should be made payable to Levi Farwell, Esq., Assistant Treasurer.

ORDINATIONS AND NEW CHURCHES.

ORDINATIONS.

MR. HENRY SHUTE, ord. evangelist, at Richmond, Va., Oct. 9, 1832.

MR. DANIEL BALDWIN, ord. pastor at New Milford, Con., Nov. 27.

PROF. JOHN WAYLAND, of Hamilton College, ord. evangelist at Clinton, N. Y., Jan. 3.

MR. SAMUEL GILBERT, ord. evangelist at South Hampton, N. H., Jan. 16.

MR. W. B. KELLY, ord. evangelist, at Peeling, N. H. Jan. 31.

MR. JACOB GRANTS, ord. pastor, at Burlington, N. Y., Jan. 23.

MR. D. D. PRATT, ord. pastor of the Baptist church at Nashua Village, N. H., Jan. 23.

MR. S. CUTTING, ord. at Moriah, N. Y., Jan. 24.

REV. ADDISON PARKER, inst. pastor at Sturbridge, Mass., Feb. 10.

NEW BAPTIST CHURCHES.

In Boon Co., near Thorntown, Ind., a church of 10 persons was constituted in Oct. 1832. Also another, of 9 members, in Tippecanoe Co., Ind., in Dec.

At Norristown, Pa., a church of 50 members was organized Dec. 13.

In Russia, Herkimer Co., N. Y. a church was constituted of 16 members, Dec. 18.

In East Thomaston, Me., a church was organized Feb. 2.

Operations of other Societies.

Rhenish Missionary Society.

HOME PROCEEDINGS.

The society publishes a missionary sheet, which counts 12,706 subscribers. There are many towns and villages in Germany, where this religious gazette is more read than any political journal. At Berlin, it has 1725 subscribers; at Bremen, 311; at Dresden, 325; at Nuremberg, 300; at Peterwauldau in Silesia, 800; and in the valley of the Wupper alone, 200. This great number of subscribers to a Journal published in a style which is very simple, and as its editor lately observed, "adapted for the peasantry," may serve to indicate the degree in which the Christian spirit prevails, in a good part of Germany.

The profits of this publication enabled the Committee to begin the building of a Mission House; but as these profits were not adequate to the completion of the edifice, some Christians of Elberfeld have lent, without interest, the sum of 20,000 francs.

OPERATIONS IN SOUTH AFRICA.

Here the society have an interesting settlement at New Wupperthal where a considerable number of the surrounding heathen are collected under certain voluntarily assumed obligations, such as the observance of the Sabbath, and attendance on worship. The following account of the Christian spirit which pervades the settlement is an exhibition of what missionaries are every where witnessing throughout the world.

Christian spirit which pervades this infant settlement. After midnight, I took a turn in the garden, to satisfy myself that all was safe, when I was arrested by some sounds which issued from one of the huts of our people. On listening, I found that they proceeded from a woman pouring out fervent prayers before God: she sought forgiveness of her sins, which she confessed one by one: she thanked him for his love, and above all for sending his Son into the world: she prayed for me and my fellow-labourer with such simplicity and fervor as deeply affected me. What a full reward are such feelings for our labors and pain! On gently opening the door I saw by the glimmer of a little fire in the hut, the aged woman Trey on her knees. This widow, who was born in the country of the Caffres, has come among us with an earnest desire to know God.

We have had to-night a dreadful storm, without rain: the thermometer was at 114

degrees. I rose to witness the scene. How majestic the spectacle. The ridges of the rocks were all on fire; and such was the violence of the thunder that all our people rose and stood before their habitations, in contemplation of the grandeur of the scene. We visited their huts, to improve the occasion, by discoursing with them on the divine perfections. Sitting at the front of our house on our return, I soon heard, from a neighboring hut, the hymn which begins with the words "Jesus sinners will receive," which we had taught our people a short time before. This hymn lifted up my soul to the Lord, and I could bless him for his unspeakable mercy in covering all my stains with the spotless robe of his perfect righteousness.

Meeting a slave early this morning, I asked him if he knew who made the rocks, and woods, and mountains around us; "No," said he: "no one has ever spoken to me of this. I did not know that those things were ever made." I then spoke to him of the living God. When I told him of the love of Jesus to poor slaves, he was affected even to tears. When I ended, Alkaster, who is a member of our settlement and accompanied me, told him how happy he had been since he had heard daily discourse concerning God and the love of Jesus Christ to poor heathens, I thanked God from my inmost soul, on hearing this confession of Alkaster, and felt assured that the Lord had begun his work of grace in him.

I read the laws of the settlement to eighty natives, lately arrived in our valley; and desired them to touch my hand, in token of the promise which they had made to observe them. I then introduced to them the Hottentot Gerta Loew, as their superintendent; we have reason to be fully satisfied with him, and are well persuaded that his heart is changed.

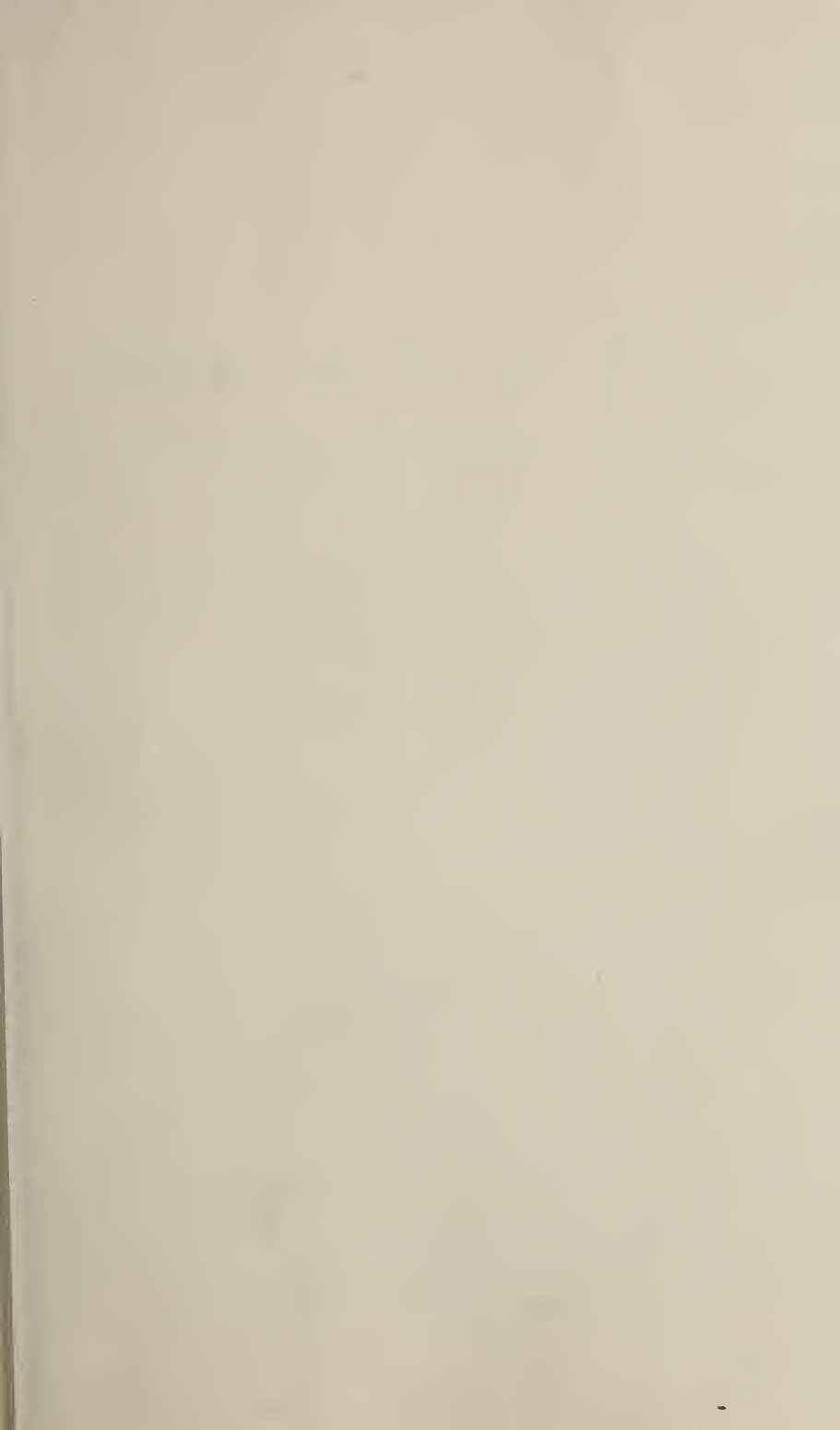
The colonists, chiefly descendants of French refugees, have formed among themselves an auxiliary society in support of the missionary labors connected with their valley. It was the design of the parent society that Mr. Bisseux should proceed, in company with Mr. Pellissier, to the Bechuanas; but the auxiliary committee have earnestly requested that he may remain at his station, as a wide field was open before him: there being from seven hundred to eight hundred heathens in the valley and its neighborhood, and many others a few leagues distant.

This missionary society is about to send five additional missionaries to South Africa

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from Jan. 23, to Feb. 25, 1833.

From the Bap. ch. and soc. in Hardwick and Greensborough, Vt. for Bur. Miss. per Elihu Brunson, Treas.	33,83
Second Bap. ch. and soc. in Sandisfield, for Bur. Miss, per Nath. Stowell, Treas. of Bap. State Convention,	9,45
John E. Jackson, Aurora Co. Ohio, for Bur. Miss., per Rev. B. Rouse, Thomas Edmunds, Esq., Executor, being a legacy from Miss Ann Shepherd, late of Charlestown, Mass.	8, 50,
Bap. ch. and soc. in Eastport, Me., collected at monthly concerts of prayer, 24, 15; avails of old gold, 1,80, per Rev. Phineas Bond, Pastor,	26,25
Mr. Ezra Blake, Wrentham, 1; Ezra Blake Jr. 1,	2,
A Female friend in Attleborough, being the avails of gold beads,	4,
per Rev. J. E. Furbush,	—
Halifax, (N. S.) Ladies' soc. for aiding the Bur. Miss.,	149,78
per Mrs. S. Binney, Sec.,	
Mrs. E. L. B. Wright and her daughters, being the avails of jewelry, for Bur. Miss., per Rev. Henry C. Wright,	25,
Mr. E. Hawkes, for Bur. Miss.,	3,25
General Committee of Bap. Churches in Charleston Association, S. C. contributed by Churches and Societies, for For. Miss.	213,
Bap. ch. Charleston, S. C., contributed at month. con. of prayer,	40,
per A. C. Smith, Treasurer Gen. Committee, by letter,	253,
Utica Bap. For. Miss. Soc. for Bur. Miss.,	100,
do. do. do. for Bur. bible,	100,
per H. B. Rounds, Esq. by letter,	200,
A few friends of Missions and retrenchment in Mount Vernon, Me., for For. Miss., received from Mrs. A. T. Drinkwater, Mount Vernon, per Mr. Theo. Holbrook,	10,
Mr. David Clark, Philadelphia, being a per centage on profits of last edition of Watts and Rippon's Hymn Book, for Bur. Miss. per Rev. J. L. Dagg, by letter,	10,
Mr. Clarke has formed the design of giving hereafter 5 per cent of the profits of this publication to the Bap. Gen. Convention, for Foreign Missions.	
O. Starkweather, Esq. Pawtucket, 10, ; Mrs. Mary May, 1,	11,
enclosed from O. S.	—
Church in Chesterfield, collected at con. of prayer, for Bur. Miss.	3,
Mrs. Willard,	1,80
per Rev. Benj. Willard, by letter,	4,80
First Bap. ch. of Pittsburgh, collected at monthly concerts of prayer for Bur. Miss., per S. Williams, by letter,	17,
Bap. State Convention of Alabama, for For. Miss., per Temple Lee, Treas.	124,50
A Female member of Pawtucket ch. being the avails of "self denial, and a string of gold beads," for For. Miss., per Remember Kent, Esq.,	5,
Salem Bible Translation and For. Miss. Soc., viz:	
For Missions,	885,
“ Education of a child to be called Priscilla Williams,	25,
“ “ “ “ “ Ann Judson,	25,
“ “ “ “ “ Francis Macomber,	25,
“ “ “ “ “ Harriet Emma Ober, Ind. girl	13,
For Burman Tracts,	27,
per J. Moriarty, Esq., Treas.,	1000,
Lady of Portsmouth, N. H., for Bur. Miss., per Rev. B. Stow,	1,
Mr. Luther Fay, for Bur. Miss.,	1,
A member of Chas. St. ch., lately deceased, for Bur. Miss., per Dr. Sharp,	200,
Mr. Mark Pearson, of Alton, Ill., for Bur. Miss., per S. Pearson, Esq.,	10,
Bap. Ch. in Bangor, Me., collected at monthly concerts of prayer, for Bur. Miss., per Royal Clark, Esq.,	15,
Rensselaerville Association, for printing the Bible in the Bur. language, per Chas. Pohlman, Albany, N. Y.	105,50

HEMAN LINCOLN, *Treasurer.*





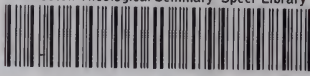


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